THE STREAM OF HISTORY
PARSONS

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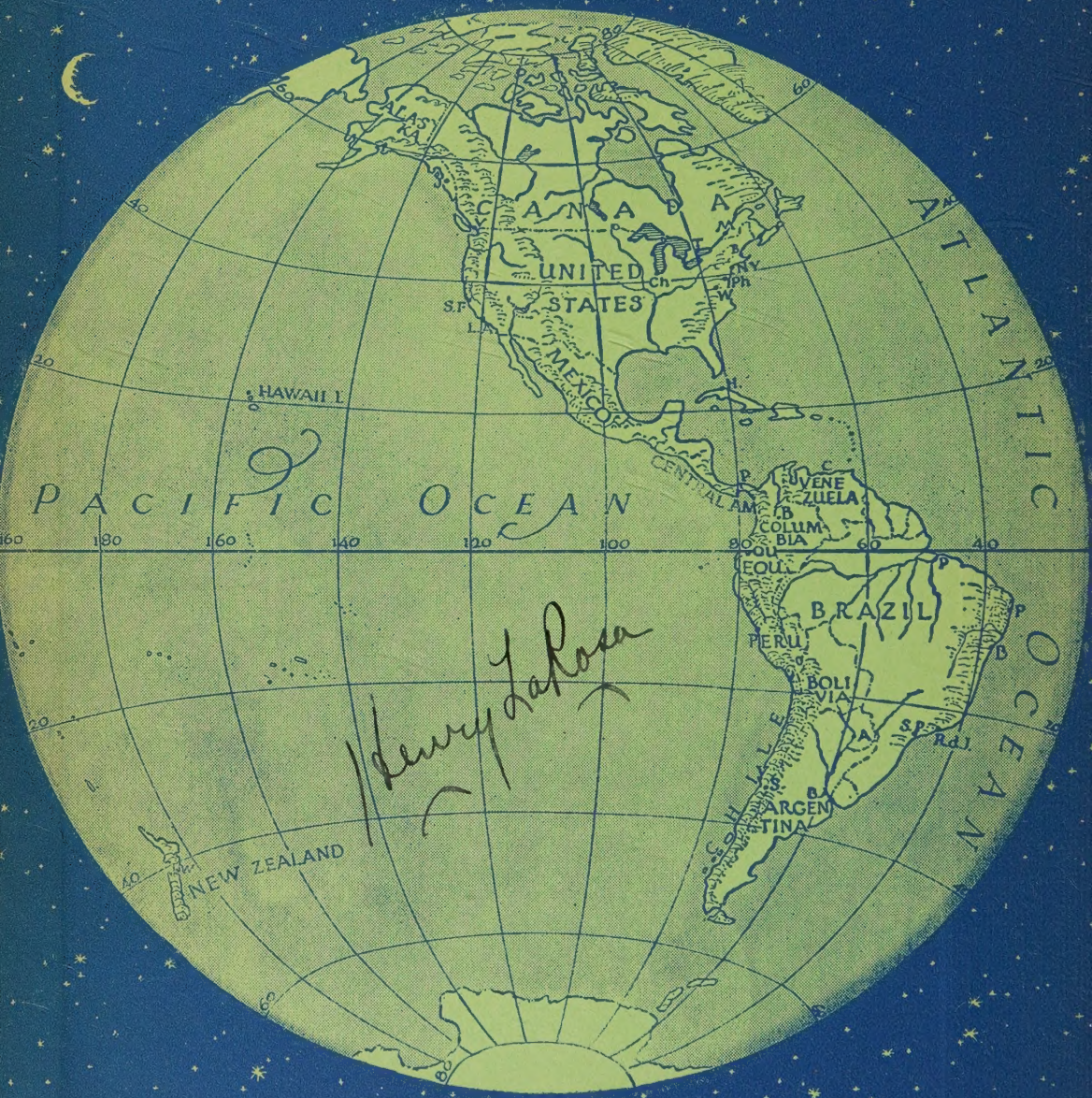

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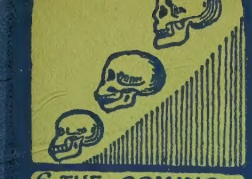

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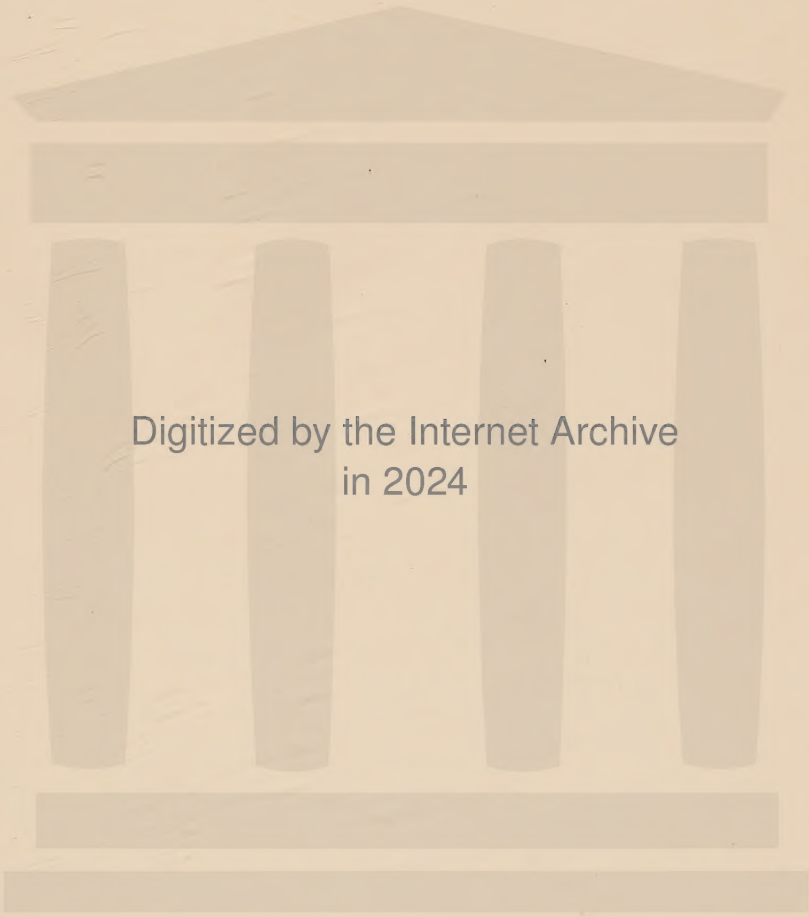
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LION HUNTING IN OLD ASSYRIA.

The king and his driver are shown pursuing a lion, the king shooting with his bow and arrows. The painting is historically correct, all the data as to chariot, arms, costumes, etc., being faithfully copied from the reliefs found some years ago in Assyria and now in the British Museum.

From a painting by Charles R. Knight.

The Stream of History

By
Goodrich Parsons

Volume II

New York
Charles Scribner's Sons
1959

LION HUNTING IN OLD ASSYRIA.

The king and his [illegible] pursuing a lion, the king shooting with his bow and arrows. The paint[illegible] [illegible], arms, costumes, etc., being faithfully copied from the reliefs [illegible] [illegible] in the British Museum.

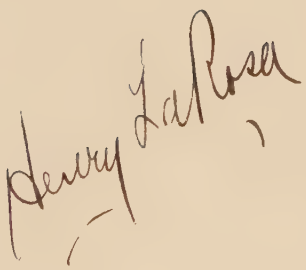
From a painting by Charles R. Knight.

The Stream of History

By

Geoffrey Parsons

Volume II



New York
Charles Scribner's Sons
1929

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Printed in the United States of America

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The Stream of History

CHAPTER X

THE DAWN OF CIVILIZATION

After 100,000 years of savagery and 10,000 years of barbarism the beginnings of writing and of civilization appeared at the eastern end of the Mediterranean. The three earliest civilizations now known, the Egyptian, the Babylonian, and (a little later) the Ægean, developed close to the point at which the three continents, Africa, Asia, and Europe, are united. Oddly enough, also, of the three, one developed in each continent.*

*It must be stressed here at the outset that only a small portion of the world has been studied by archæologists and that what is now known of the dawn of civilization may be radically altered in the future. The beginnings are here described on the basis of present knowledge. But it must constantly be remembered

Here is one of the most interesting problems of human progress. How did it happen that these early victories of man were gained here and by these particular peoples? The debate has centred around the two factors of geography and race. Did a favorable climate and soil and seclusion make Egypt? Or was there a touch of genius in the ancient Egyptian blood (the result of a fortunate crossing of races or perhaps simply of slow evolution within a pure breed) that lifted the Egyptian mind above the other peoples of Africa? This question is essentially the one which is often debated about individuals instead of nations. There the dispute has centred about the two words, environment and heredity, and the same two factors apply to nations. Does a youth grow into a great and successful man because he is born in a well-to-do family, is well brought up and educated, or because there was born in him a peculiar ability and will to be great?

It would settle many doubtful questions if one could plunge for one factor or the other. But as has been abundantly demonstrated, the world is not as simple as that; or rather, man's knowledge of it is too small as yet to arrive at any such simple conclusions, however convenient it would be to do so. "Nothing is simple" is perhaps rather a discouraging motto for the student of history, but it errs on the safe

that both India and China possessed early civilizations and that future research may place their origins by the side of the eastern Mediterranean achievement. Already the Indian story has been pushed back 5,000 years. The Chinese material has scarcely been scratched. There are three great rivers in India and two in China, all in favoring climates. It may well prove that civilization began in the deltas of all of these warm rivers as far back as 10,000 B. C. The race of the archæologists is on, and the most stirring records may remain to be written.

side and will keep him from many snap judgments and misleading theories. As in the case of boys and girls, one is obliged to say that it is very hard to decide, that environment seems to have much to do with forming character but that inborn ability also counts greatly, so in the case of nations scientists cannot yet define what part geography and what part race plays in forming them. One must for the present compromise and grant a probable share to each.

There is a new and interesting science of human geography that has grown up in the last few years. It approaches such problems from the geographical point of view. It is seeking to find out how far heat, cold, storms, soil, rivers, and mountains, and every other physical feature of a land, affect the character of its people. As with every new science, there is a tendency at the moment to exaggerate the forces which it has discovered. There is perhaps a little too much said to-day of geography and not enough of race. But one need not be led astray by this enthusiasm of a new science; one can benefit by its discoveries without laying too much emphasis on them.

For instance, the two earliest civilizations now known were clearly the products of a peculiar geography. Egypt and Babylon were both miraculously fertile river-bottoms, the easiest of all places in which a large number of men could grow food for themselves. With the aid of simple irrigation the Egyptian and the Babylonian became almost independent of season and drought. Both were also in a measure isolated

and protected by nature, Egypt more completely than Babylon, as the fate of the latter proved. As for the third civilization, it centred about the island of Crete, to the south of Greece, and it spread throughout the islands of the Ægean

THE TIGRIS VALLEY.

as well as to that part of the mainland where several thousand years later developed Sparta. This gave a different home from the river-bottoms of Egypt and Babylon; there was great fertility on these sunny isles of Greece, and an even greater security; just why civilization should have ripened early here is not clear. The geographical explanation is nowhere the whole story.

There are other river-bottoms in the world not less fer-

tile than in Egypt or in Babylon. There are other islands as sunny as those of the Ægean. There is thus plainly a point at which geography ceases to explain and one must fall back upon race. Geography can absolutely prevent progress be-

THE NILE VALLEY.

yond a certain point by giving a climate too cold, as with the Esquimaux, or too hot, as in Java. It can by its changes, a prolonged drought, for example, drive men out of their homes and across continents in great migrations. It is thus a great mixer of humanity. It can limit development within certain lines by the opportunities which it offers, making a people chiefly farmers, shepherds, sailors, mountaineers, or traders, manufacturers, and other city folk. But just how far a people will take advantage of its opportunities it is quite

beyond geography to say. For an answer, one must consider the difficult question of race.

Why had these three separate races, of three separate continents, the gift to learn writing and civilization before any other people? The age is too remote for us even to be sure of the stock from which they sprang. But if we were sure, anthropology as yet offers no explanation of the greatness of a people, any more than it can tell us why Plato and Lincoln became great men. The paleontologist is beginning to see the setting for such events as the development of amphibians or the decline of the giant reptiles in certain great changes in the face of the world; but even in these simpler steps, as has been remarked, there is no explanation of the ultimate cause of evolution, of why living things grow and advance. Still less, in the complicated evolution of man, his body, his mind, his institutions, is there any explanation ready. Scientists have scarcely begun to understand the conditions which are favorable to greatness.

About the only clue which exists is that rather picturesquely shown by the position of these three civilizations of Egypt, Babylon, and Crete. The region in which three great continents touch would be the point at which there would be the greatest possibility of minglings of diverse types, of cross-breeds. It seems likely that a great nation is the product of a lucky mixture of races. Yet, at once, one must hedge the statement about with limitations. Science has not the faintest idea what mixtures will produce great races; it is

not even sure what mixtures will produce clearly degenerate breeds, though there is some evidence that minglings between the great divisions of men (between red man and white, between white and yellow, and between white and black) tend to go down-hill. And, of course, once a great race is produced, it must not be swamped by the wrong blood. That is to say, there must be a mixture of the right races; but scientists do not know what the right races are; and at the right point, which it is impossible to fix, there must be no more mingling. A recipe for mixing a cake in such terms would not be of much value. The truth is that anthropology can help very little as yet in solving the great racial problems. Man will have to rely upon his old racial instincts, as in so many other matters, until the scientists progress much farther than they have. His instincts may some day prove to be wrong and need to be modified, but until that day comes they represent the best wisdom that he has.

The story begins with Egypt because here was unquestionably the greatest of the three civilizations and in all likelihood the equal of Babylon in antiquity. At least, most archæologists now consider the two as roughly contemporaneous. The earlier view—which will be found in histories not recently written or revised—placed the beginnings of Babylon a thousand years or more before Egypt. This earlier date for Babylon is now generally held to have been an error, and the tendency is to regard Egypt as slightly the older. One must not take any of these first dates too seriously. A large

element of uncertainty is necessarily involved in calculating years from early inscriptions and making them accord with the vague statements of early historians. No two archæologists agree at any point. In view of the conflicts of opinion still existing, the simplest course is to ignore specific dates and view the two civilizations in a broad way as starting probably not far apart.

From 5000 to 3000 B. C. both Egypt and Babylon passed from stone to bronze, and at the same time slowly learned the far more difficult and important feat of writing. History begins somewhere in those millennia, but, as in the case of all transitions, no exact year can be fixed. It will be sufficient to remember that by 3000 B. C. written records became fairly clear and certain alike in Egypt and in Babylon. In Egypt there are names of kings in picture-writing in the centuries preceding, but before 3000 B. C. one passes into a region of estimates of time not so different from the estimates of geologic time. For the purposes of simplification we can take the round figure of 5,000 years as roughly covering historic time. A few hundred years might be added to include these earlier centuries, when scientists know that the Egyptians and Babylonians were struggling with the problem of writing, and do not know much else.

The dates of Crete are even more hazy, for the language of its inscriptions has not yet been deciphered. Its civilization is plainly later than Egypt's, by 500 years or more.

These three civilizations are the oldest as yet known any-

where in the world. According to existing data they antedate the beginnings of civilization in China and in India by a considerable period of time. But one must not feel that the last word has been said on this point. The civilization that centred in Crete and that we call Ægean was utterly unknown fifty years ago. Its discovery is the great romance of modern archæology. Recent excavations in India suggest that here may be a close rival of Egypt and Babylon. Perhaps it is unlikely that we shall find other civilizations as old and as great. But, remembering that all North Africa was once fertile and inhabited, and that neither Africa nor Asia nor the Americas has been thoroughly explored, minds must be kept open. As the first dawn rises over the eastern Mediterranean, it is well to remember that it is a period of dim lights and unexplored shadows.

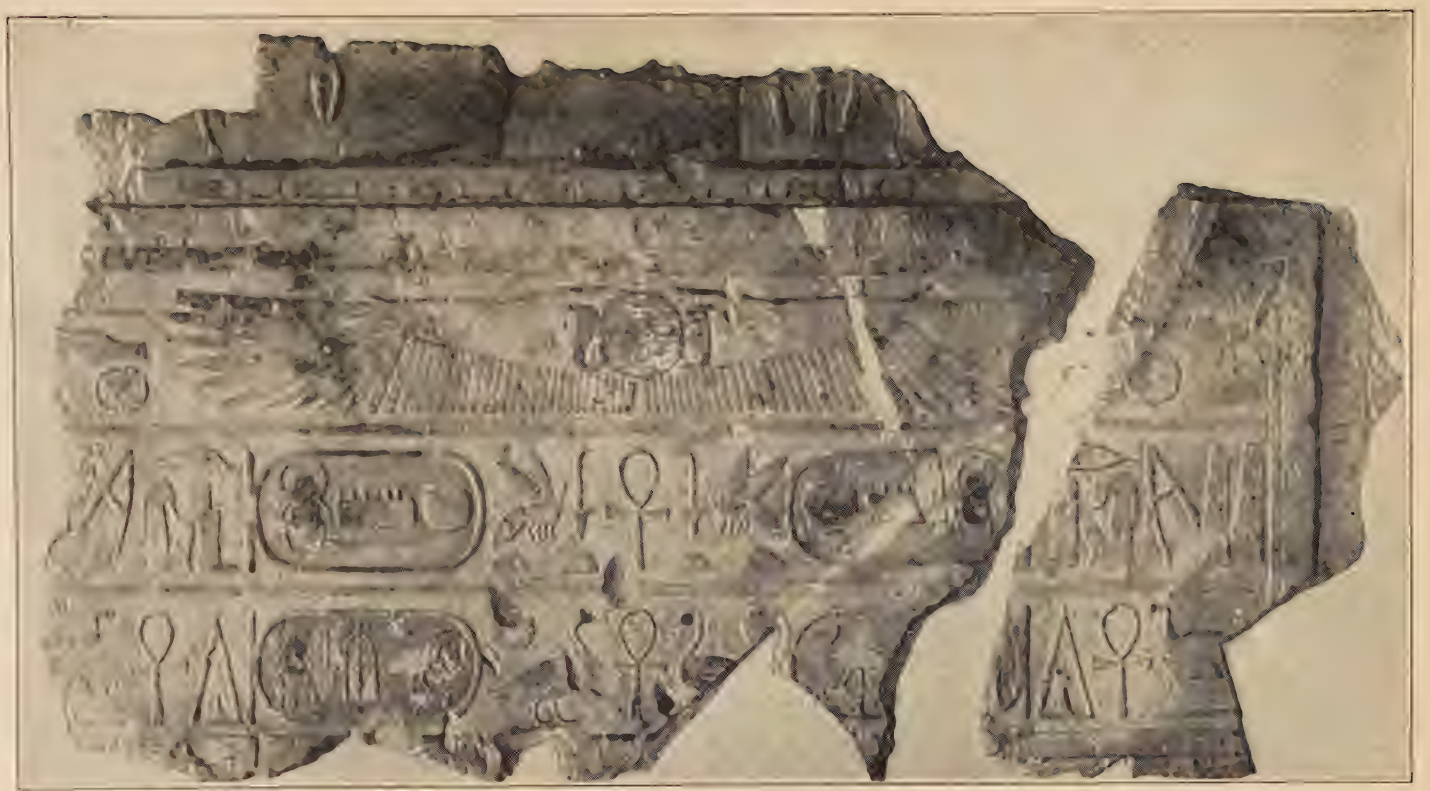
I. EGYPT, DAUGHTER OF THE NILE

It is of the great pyramids that one first thinks when the name of Egypt is mentioned. They are good symbols to bring up what was conspicuously vast in this civilization, the endless gangs of men hauling at ropes to draw the huge blocks of stone into place, the kings and queens living and dying in splendor, the colossal works of art, the all-powerful religion that swayed rulers and people alike and inspired these gigantic tombs. If the sphinx is added, there is included that element of mystery that has always surrounded this strange people. Some of that mystery has been removed by the archæ-

ologists. The great sphinx, it is now known, is not the statue of a woman with a mysterious smile, as was long supposed, but merely the weather-beaten portrait of a king. A plenty of mystery remains.

But it is not for her great monuments that Egypt deserves most to be remembered. They are rather like the skeletons of the giant reptiles, relics of a colossal development in a direction that the future ignored and forgot, sign-posts down a blind alley. It is first of all for her mastery of writing that Egypt ranks in the great succession. The inconspicuous discovery endured, the pomp and grandeur faded from sight. It is not certain that Egyptian writing contributed much to the general advance in writing. The ancestry of our alphabet is still in doubt, rather more so than less of late owing to recent discoveries. It is certain that it came from the Greek, and it is probable that the Greek alphabet came from Phœnicia. There is some ground for believing that the Egyptian writing contributed some characters to the Phœnicians; but the whole question of sources for the Phœnician alphabet is hotly contested. It may be that even this labor of the Egyptians in painfully learning how to write was chiefly for themselves alone and counted little in the general stream of progress. The achievement was none the less remarkable and deserves study.

Children draw pictures before they learn to write, and so do primitive peoples. The first kind of writing was picture-writing. This is known from such savages as the North



Courtesy Boston Museum of Fine Arts.

INSCRIPTION IN PICTURE-WRITING ON THE LINTEL OF THE TOMB OF THOTHMES III.

American Indians, and it is known from the records of Egypt, where the whole development is preserved. There were four stages in the full development of writing:

1. Picture-records.
2. Picture-words.
3. Picture-syllables.
4. Alphabet.

Man still uses picture-writing in its original form to-day when he wishes to attract attention. Advertisements are full of this primitive method. The dog listening to his master's voice in the talking-machine tells a story in picture form. The Indian chief uses the same method of recording a story when he draws a picture showing himself killing his enemy. In both cases no precise words are indicated; the idea comes directly, each observer putting it in his own words. Strictly speaking, this was not writing at all, for writing did not begin until some method was found for setting down definite words.

But the first stage imperceptibly shaded into the second. Gradually certain pictures came to mean always the same words and to be drawn always in the same way, and instead of being arranged in a group were strung along as in a sentence. It is in lists of early Egyptian kings that these first word-pictures have come down to us—Snake-Lord, Hawk-Lord, and so on. Long before 3000 B. C. the picture of a hawk was fixed in Egyptian writing and never changed thereafter. North American Indians recorded the names of

their chiefs, Sitting Bull, Big Crow, etc., in the same way. There is also a year list of the Dakota Indians, called a winter count. The years seem to have been named by primitive man before they were numbered—the Year of the Great

Courtesy American Museum of Natural History

A BUFFALO-SKIN ROBE PAINTED WITH A PICTURE RECORD OF A MEETING OF SIOUX, CHEYENNE, AND OMAHA INDIANS.

Drought, or the Year of the Smallpox, or of whatever else happened to be its great event. It is easy to represent these years by pictures, by the body of a dead Indian marked with spots for the smallpox year and so on. This kind of writing, in which each word is always represented by the same picture, can be carried a long way. Sorrow can be shown as a

figure dropping tears; the picture can be simplified to an eye and a tear. (The Ojibwa Indians and the Egyptians hit upon much the same picture here.) Theoretically there is no reason why an extensive written language could not be developed in these conventionalized word-pictures. As a matter of fact, it would be so complicated that thousands of different pictures would be needed, and there are so many words which it is difficult or impossible to picture that only a primitive people could be satisfied with it. It is a fair index of the degree of progress achieved by the North American Indians to note that they never developed beyond this second stage of picture-words.

In the next stage, writing used the familiar principle of a rebus. The simple words were still represented by one picture. The longer words, the ones difficult to picture, were shown by a series of pictures, each giving a syllable. A picture of an "eye" and a "sickle" might represent "icicle," for example. Acting a charade you use this exact method. Much more than the mere division of a word into a series of pictures was involved here. For the first time sound determined the picture, not the sense. Here was a great invention, the germ of the whole alphabetic system of writing. The Egyptians used it in writing the names of their kings well before 3000 B. C.

There remained only the fourth stage. This step, too, has been traced in Egypt. The picture gradually lost all resemblance to the original object, was simplified into a few

strokes, and was used not for a syllable but for just one sound in a syllable. The first syllable "i" of icicle is a single sound in itself, and if a simplified "eye" were used to represent it—a circle with a dot in it—the last two stages would be taken in a single step. Progress was not so swift. As a matter of fact, the Egyptians never invented letters for the vowel sounds. They omitted the vowels when they wrote. But if one conceives of a "sickle" being used to represent the two last syllables of "icicle," and then gradually coming to be used merely for the sound of "s" or "k," there is a rough parallel to the gradual shifting and simplification by which the Egyptians developed their alphabet. For two actual illustrations: the word for "mouth" in Egyptian began with "r" which was finally represented wherever it occurred by a conventionalized mouth; the name of a cobra was "z-t" (the vowel is not known), and the picture of a snake came to stand for "z." By 3400 B. C. the Egyptians had an alphabet of twenty-four letters, all consonants. This was some 2,500 years before the invention of an alphabet by any other known people.

Here came the amazing fact in this people's development. They made very little use of their alphabet and remained chiefly in the preceding stages of word and syllable signs. With this final, invaluable invention ready to hand by 3400 B. C., they took no advantage from it for 3,000 years. They had the vast ingenuity to develop an alphabet but not the wisdom to use it. To understand this failure will go far to-

ward understanding the nature of this extraordinary people.

Our name for Egyptian writing offers a clue. It is "hieroglyphics," which is Greek for "sacred carvings." In its origin

AN EGYPTIAN SCRIBE.
From a fifth dynasty statue now in the Louvre.

Egyptian writing was the work of priests; it was used for religious purposes, inscriptions upon tombs, and so forth. It was thus the sacred property of a small caste. There was no point in making it easier to write or read. There was, to the contrary, every reason for keeping it something difficult and

mysterious. Moderns are used to reading with an alphabet, and with the aid of it they learn to read when they are small children. It is hard to realize how difficult Egyptian hieroglyphics were to make and read. There were 600 syllable pictures in it, all different. It is like an alphabet of not 26 letters, but 600 to be memorized. To learn such a list of signs required years of study, and writing was done by a special class of experts called scribes.

Even when writing came to be used for business purposes, the Egyptians held to their old syllabic system and ignored the alphabet. They merely simplified the signs and wrote them in a running hand, differing from the hieroglyphics as modern handwriting differs from print. They had early developed paper, ink, and pen. The word paper comes from the Egyptian word papyrus, which was a paper made from a strip of reed pith pounded flat and reinforced by a similar strip laid crosswise. The two were pounded together with the aid of the gum of the pith and thus a tough convenient paper was achieved. Soot with vegetable gum and water made good ink, and a sharpened reed served as pen. Instead of binding small sheets in a book, the Egyptians pasted one sheet below another, thus making a long, narrow strip. This they rolled up for convenience, and a lengthy writing had the appearance of a modern roll of wall-paper. Such a manuscript might be forty or fifty feet long. Thus on the mechanical side the writing equipment of the Egyptians was complete 5,000 years ago. Yet they never took advantage of their most wonderful tool, the alphabet.

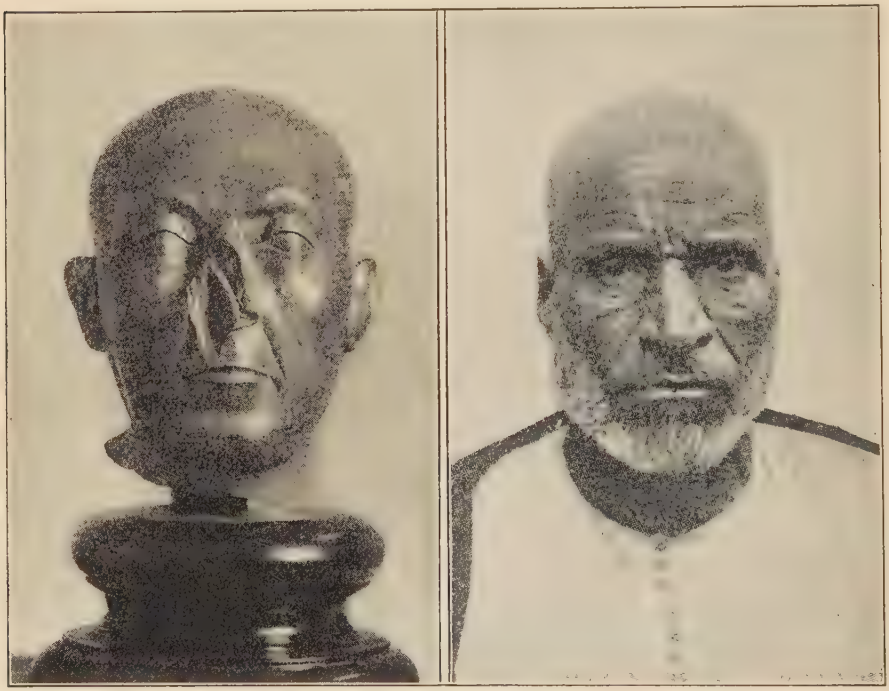
A FRAGMENT OF PAPYRUS SHOWING EGYPTIAN SYLLABLE WRITING IN ITS HIGHER FORM.

But it is not a complete explanation of such conservatism to say that the Egyptian scribes wanted to keep writing a mystery. It is an easy excuse to make for a people that has failed to achieve, to say that some class of despots, kings or priests or nobles, held them under. The underlying cause must be sought at a deeper level. Plainly the Egyptian people were fundamentally conservative. They clung to their ancient customs because such was their nature.

It is perhaps this quality which makes them seem alien to the modern Western world and more akin to the East. As a matter of coincidence, their system of writing offers an odd parallel to that of the Chinese. Like the Egyptian, the Chinese became wedded to the syllabic system of writing. They have clung to it to this day. That is why reading in China is confined to a small cultured class. Only an inborn conservatism can explain this living with the past. A difficult system of writing and reading reacts upon the mind and may hamper freedom of thought; but it can equally be argued that freedom of the mind, the great gift of the Greeks to the Western world and the underlying cause of progress, is the essential quality, and a failure to develop adequate machinery of expression is only an outward symbol of an inward lack.

No ancient people left such full records of themselves, amazingly preserved in the dry air and sand of the desert; yet no people are so difficult to classify. They are classed as related to the Semitic peoples—the Arabs and the Jews—in some books. Their language and their religion certainly pos-

sessed a Semitic element, and there is likelihood that at some early day there was an influx of Semitic blood from the East. But the modern anthropologists who put their faith in skull shapes look to a wider source. They contend that the ancient



(*LEFT*) BASALT HEAD OF A PRIEST, CARVED IN THE THIRTIETH DYNASTY; AND (*RIGHT*) PHOTOGRAPH OF A MODERN EGYPTIAN.
The similarity of shape of skull and feature is noticeable.

Egyptian—who, by the way, has survived in many modern Egyptians utterly unchanged in appearance after 5,000 years—is merely one branch of a great race that more or less surrounded the Mediterranean Sea. He belongs, in their view, with a breed of dark, narrow-headed people widely spread

in Neolithic time, penetrating northward along the mild Gulf Stream through France to England and Scotland. Thus Egypt would be the flowering of that first foundation stock of Neolithic man upon which all the later West was grafted.

But this theory is still far from established. What can be accepted from it with considerable certainty is the independent origin of Egypt and its civilization. Time was when Egypt was viewed as the child of Semites coming from Arabia, who in turn had learned their culture in Babylon. This rested upon the supposed earlier origin of Babylon. With the discovery that Egyptian culture was at least as old as Babylonian came the newer conception of Egypt as an independent civilization, genuinely African in its origin and development. There are unmistakable evidences that the ancient Egyptians were the product of the crossing of several breeds of man, as might be expected from its position. It is safe to accept the culture of Egypt as related in the three directions: southward to Africa and the negro, eastward to Babylonia and the Semite, northward to Greece and all the Mediterranean peoples. If one views these elements as fused in one nation as distinctive and peculiar as any the world has known, one will come as close to the essence of this strange race as is now possible.

It is only a detail, perhaps, but in their way of dressing the Egyptians were utterly unlike their Asiatic neighbors. The men wore one garment of white, a sort of waist-cloth or kilt. Above the waist they went naked. They shaved not only their

faces but their skulls, and wore the elaborate wigs to be seen on their statues. Even the women wore wigs, though they did not as a rule shave their heads. The boys and girls showed a single plaited lock on the side of the head; the rest of the skull was shaved. A spotlessly clean people and, disliking garish color in clothes, they were oddly rigid and artificial in their head-dress. There has never been a people who resembled them either in appearance or in civilization.

The Egyptian record is unbroken from Paleolithic times down. In savage days the valley of the Nile was a long gully of jungle and swamp, inhabited by hippopotami and crocodiles. It was enormously fertile then as now, for then as now the river flooded the valley each summer, spreading rich loam over the bottom-land. All it needed was a race of beings possessing ingenuity and persistence enough to plough and plant and, at times, irrigate. That was all. Yet for tens of thousands of years the Nile had been carving its fertile canyon across the desert before the first seed was planted by a human hand.

Many odd chances of geology united to prepare this paradise for man. Surrounded by the Sahara Desert, it is more densely populated to-day than any country of Europe. Its cultivated area is about 11,000 square miles, not quite that of Maryland and Delaware together. Its population is 11,000,000, seven times that of these two States. Its population was 7,000,000 in Roman times, and it can be guessed that it must already have been very great around 3000 B. C. when

Courtesy of the Metropolitan Museum of Art.

COSTUMES OF THE EGYPTIANS.

(*Left*) An official of the king, dressed in the customary white waist-cloth and wig.
(*Right*) A peasant girl in gala attire. She wears a varicolored tight-fitting dress, with bands of beads round her wrists and ankles. Her wig is similar to the man's, but much longer.

From statues found in the tombs.

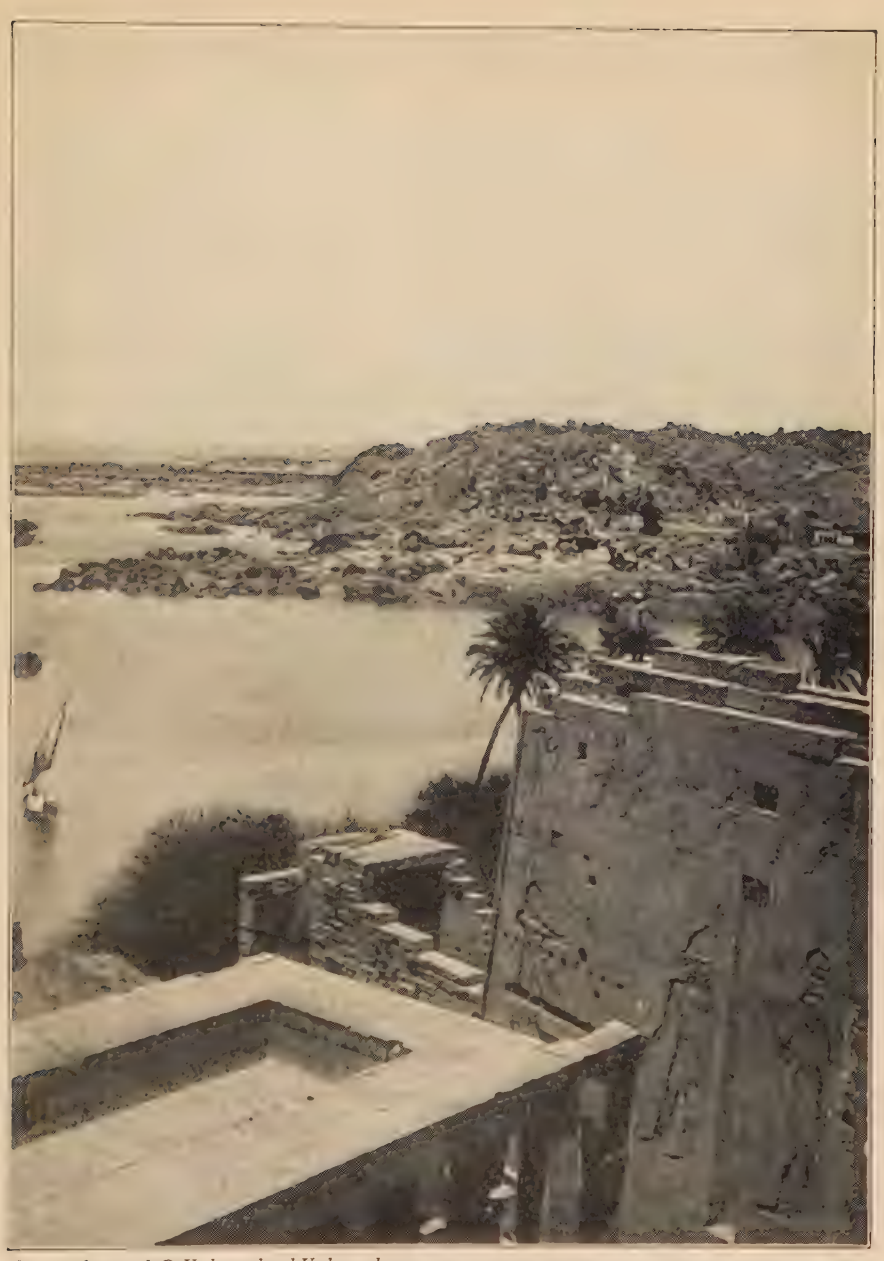
the first of the Great Pyramids was being built and 100,000 men were at work thereon.

What made possible such a dense population in the midst of barren wastes of sand? The answer begins far away to the south under the equator. There Lake Nyanza assembles the headwaters of the Nile 4,000 miles from its delta upon the shores of the Mediterranean. Among the rivers of the world only the Mississippi and Missouri combined have a longer channel. But only for the last 750 miles, from Assuan to the sea, has it built a habitable, fertile land. It is as if the valley of the Mississippi were fertile only from Tennessee to the Gulf. There is a geologic reason for this. Above Assuan the river flows through hard sandstone into which it has eaten with difficulty. It has cut a narrow, tortuous gorge for the most part and left a series of six rapids, called cataracts. Below Assuan it has flowed over a soft limestone and has cut an even channel at the bottom of a wide and shallow canyon. East and west the walls of the canyon rise a few hundred feet as a rule; but at times there are cliffs a thousand feet high. The width of the canyon varies from two miles to thirty. Its walls are desolate hills of yellow sand and rock. Its green floor is Egypt.

That floor owes its extraordinary richness to another geologic chance. The river just described is the White Nile. Above the sixth and highest cataract, at the city of Khartum, the Blue Nile enters from the east. As its name suggests, it is the bearer of a rich dark soil from the highlands of

Abyssinia. Thus the Nile brings to Egypt not only water but a yearly renewal of its soil. It is of that soil that the delta of the Nile has been slowly built. Starting 150 miles from the sea, the fertile floor of Egypt spreads out into a great fan facing seaward. This huge triangle was once a bay of the Mediterranean; it is now Abyssinian mud transplanted by the Nile.

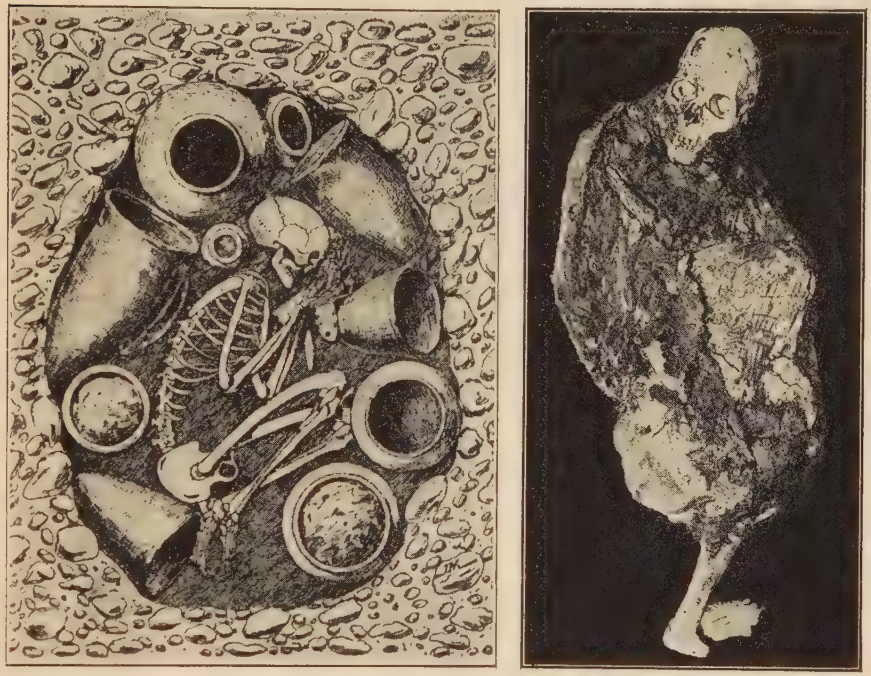
One other favoring gift is the climate. Cairo, at the southern end of the delta, is the same latitude as New Orleans. One might expect the country farther south to have an enervating, almost tropical climate. As a matter of fact, the pure, dry air of the desert saves Egypt. Even the extreme heat of



From a photograph © Underwood and Underwood.

THE NILE AT ASSUAN.

summer is not oppressive. The whole valley is singularly healthful and delightful. There is an utter absence of the



NEOLITHIC GRAVES DISCOVERED IN EGYPT.

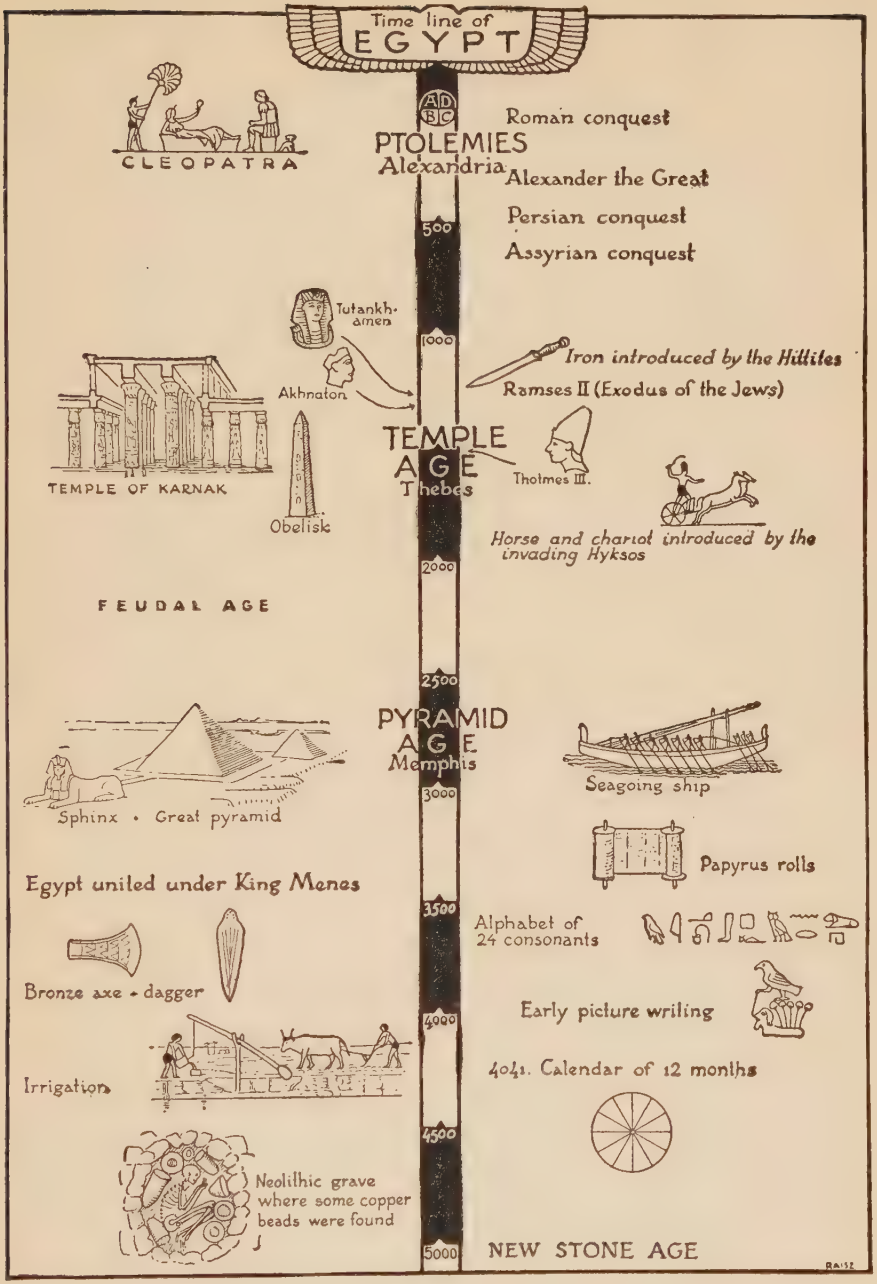
(*Left*) An early Neolithic grave. The body is lying on its side in a contracted position similar to that found in Swiss lake-village graves, and is surrounded by flint knives and various pottery vessels.
(*Right*) A Neolithic grave of a later period. The body is lying stretched out on its back, and has been preserved by wrappings of leather and rushes.

moist heat of the tropics that saps energy and makes hard work impossible.

The Neolithic culture of Europe that built the large villages of the Swiss lakes in the centuries before 2000 B. C. is represented by a similar period in the valley in the Nile. Neolithic graves have been found in Egypt exactly like those of Europe, the body lying in a curled-up position on its left

side, surrounded by flint knives and pots, all equipped for the next world. The polished stone tools reveal a long and elaborate development before bronze was known. Not quickly were the swamps reclaimed and the hippopotami killed off. The same long centuries of improving tools, domesticating animals, and learning to plant and weave and bake pottery, were needed here as farther west. But the Neolithic Age began earlier and ended earlier here, and it ended in a far different fashion. It ended well before 3000 B. C. instead of around 2000 B. C., as in western Europe. It ended in dense masses of people living in strange things called cities—the first the world had known.

Here the geographer sees his theories in action. He points to the fact that only irrigation can easily support such dense populations as Egypt possessed, and to the fashion in which irrigation must have developed forethought, mechanical skill, and a spirit of co-operation requiring a more highly developed government. It is certainly a significant fact that the first two civilizations, Egypt and Babylon, were not merely river cities, as is often stated, but irrigation cities, situated in bottom-land that needed a network of small canals to bring out its fertility. Egypt was a paradise only for a clever people willing to work hard. One must not make the mistake of thinking that the first civilizations grew up in lands of sloth and plenty. The lotus-eaters that the Greeks knew as the embodiment of ease and forgetfulness were anything but Egyptians.


Time line of
EGYPT
A.D.
B.C.
CLEOPATRA
PTOLEMIES
Alexandria
Roman conquest
Alexander the Great
Persian conquest
Assyrian conquest
500
Tutankh-amen
1000
Iron introduced by the Hittites
Akhnaton
Ramses II (Exodus of the Jews)
TEMPLE OF KARNAK
Obelisk
TEMPLE AGE
Thebes
Thotmes III.
Horse and chariot introduced by the invading Hyksos
2000
FEUDAL AGE
2500
PYRAMID AGE
Memphis
Sphinx • Great pyramid
Seagoing ship
3000
Papyrus rolls
Egypt united under King Menes
3500
Alphabet of 24 consonants
Bronze axe - dagger
Early picture writing
4000
Irrigation
4041. Calendar of 12 months
4500
Neolithic grave where some copper beads were found
5000
NEW STONE AGE

It is to be stressed also that it was in cities that these first civilizations developed. At intervals men feel that cities are wicked and dangerous growths. They can become such in times of decline, but throughout history they have equally been the places where progress and civilization have most flourished. This is far from saying that the largest city is the most civilized—a small city like ancient Athens or modern Geneva may be highly civilized. It is equally far from saying that city people are any better or wiser than country people. In fact, it is largely the fresh, vigorous country folk who by going to the cities keep them alive and make their greatness. But from whatever comes that greatness, it is in the city that it flourishes. From the point of view of history the country, at its best, tends to be a region of conservative outlook and strong character rather than of intellectual advance.

It is an appallingly long stretch of time that the actual history of ancient Egypt covers. The names of pharaohs are known for over 3,000 years. For convenience, the rulers have been grouped into thirty dynasties. There are only a few of their names and but few dates that need to be remembered. Already in the Fourth Dynasty, when only a score of kings had ruled over a united Egypt, there came the Age of the Great Pyramids, around 3000 B. C. No better proof could be asked of the ancient roots of Egyptian civilization than these gigantic monuments. Centuries of growing civilization must have preceded them. Egyptologists estimate that by

From a photograph © Underwood and Underwood.

THE SPHINX AND THE GREAT PYRAMID AT GIZEH.

4000 B. C. there were already good-sized towns in the valley of the Nile ruled by local chieftains or kings.

The pyramid-building itself developed swiftly. In 150 years the Egyptians progressed from a small pyramid of bricks to the great pyramids at Gizeh, built of gigantic hewn stones. The vast size of these pyramids has made them famous—the Great Pyramid covers 13 acres and is 500 feet high. The engineering skill they record is equally amazing. They are designed with mathematical accuracy, and the stones are exquisitely cut and joined. How such huge blocks of limestone—they weigh from two to three tons—were lifted into position has been much debated. There seems no doubt that for the most part they were dragged up inclined slopes of earth and brick by sheer man-power, the tugging of hundreds of men at ropes. But Herodotus, the Greek historian, speaks of their using small cranes, and it is possible that they had some mechanical knowledge of the lever by which they pried the stones into place. The Egyptians had little theoretical knowledge of anything—they developed neither algebra nor geometry, for instance. Their practical ability was immense, as is shown by the building of these great stone structures that have never been surpassed in size or craftsmanship.

The pyramids of Gizeh were built close to the valley of the Nile. They stand in the desert on the sandy hills bordering the valley to the west. Below them on the Nile was the ancient city of Memphis, long since vanished. (The modern

city of Cairo, near the beginning of the delta, is a few miles to the north.) Each pyramid was the tomb of a single great king—the Great Pyramid was the tomb of King Cheops.* From the Great Pyramid can be seen a line of pyramids stretching southward as far as the eye can see. They are surrounded by smaller, flat-topped tombs of the queens and lords. Before each pyramid was a temple in which was placed food, drink, and clothing for the dead king, exactly as if he still lived in his body. A long stone gallery sloped down to the city below, connecting the tombs with the palace in the valley. In the heart of the pyramid, at the end of a long corridor, lay the body of the dead king in a burial-chamber.

The practice of preserving the body by embalming it was just coming in at this time. At first only the bodies of the kings were thus treated. The custom grew in popularity and the methods of embalming bodies improved, and as a result there have been preserved a great number of these mummies. Kings and queens and lesser folk are preserved in a state of uncanny lifelikeness, thanks in part to the dry air of the desert.

The Egyptians built the greatest tombs the world has seen, and they paid more attention to the bodies of the dead than any other people. Not only did they try to preserve the bodies as long as they could, to procure a sort of immortality for the flesh, but they carved wonderful statues, portraits of

*That is the way the Greeks wrote his name, and it is the familiar form. His name in Egyptian was really Khufu.

the dead, as lifelike as possible, to set up in the tombs. All this grew out of the Egyptian belief in the life of the body after death. They believed in a soul which lived after death, but they thought that it took its body with it; at any rate, could not get along without it. So the mighty that could afford the expense built their tombs seemingly indestructible, and left sums of money to pay for food and drink to be placed in the tomb. Everything that a people could do to procure immortality for the body the Egyptians did. Yet in time the care of the dead ceased, the tombs were rifled, and the desert sands covered all save the great pyramids.

Courtesy of the Metropolitan Museum of Art.

THE MUMMY OF AN EGYPTIAN QUEEN.

One is apt to think of the Egyptian mummy as the pe-

culiarity of a strange people. Carried to this extreme it has not many parallels; as it happens, one is in South America, for the Peruvians sought to preserve bodies much as did the Egyptians. But there was careful burial in the Old Stone Age. The Cro-Magnon men, for example, buried their dead in red ochre, clearly a ceremonial matter perhaps with some idea of preservation involved. Long before that, Neanderthal dead were laid away surrounded by their weapons. Coming down to Neolithic man, there is the building of the innumerable stone tombs of France and England. To show great care for the bodies of the dead, and to supply them with weapons as if they were expected to live again, are among the commonest customs of primitive man. A dry climate like that of Egypt and Peru makes it easy to embalm and preserve bodies and fosters that particular custom. The religious belief, tying up immortality with the body, is simply the natural way in which a primitive mind views death and life thereafter. Belief in an immortality of the soul regardless of the body is a later idea that first was found in India and Palestine.

The other religious ideas of the Egyptians are complicated and hard to interpret. In the beginning each tribe or city seems to have had its god, most often an animal (the falcon, for example), and somewhat suggesting the totem of the savage. These many gods were carried over to historic times, knit together in elaborate myths, and combined with new native gods. As a people the Egyptians were always

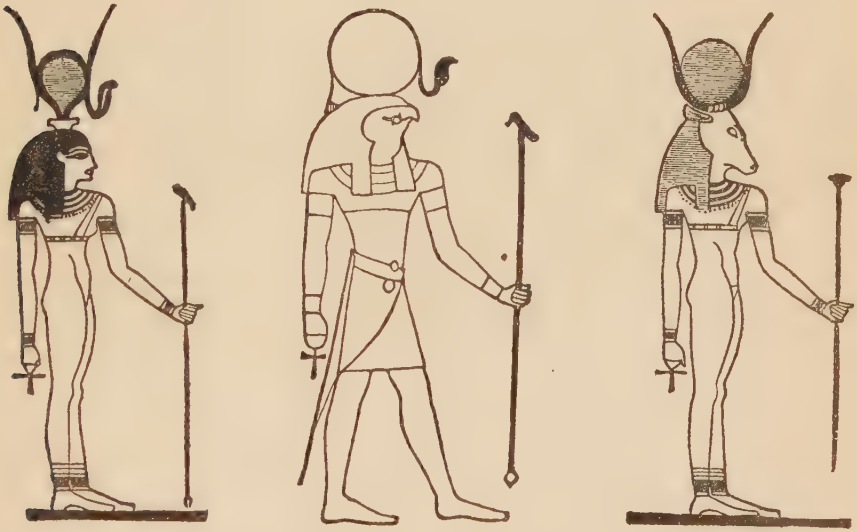
Upper left—from photographs by Harry Burton © Times Wide World. Others by courtesy of the Metropolitan Museum of Art.

EGYPTIAN FURNITURE.

(*Upper row*) Coronation chairs found at Luxor and Thebes. The throne on the left is especially luxurious, being overlaid with sheet gold and decorated with polychrome glass, faience, and stone inlay.

(*Centre and bottom rows*) Ordinary furniture found in the tombs at Thebes: footstools and chairs of wood with rush seats, and a wooden chest and table.

polytheistic. Osiris was the most worshipped of the gods; the goddess Isis was his wife; their names have become part of the Egyptian story. The sun was the most conspicuous natural object for dwellers beneath the cloudless skies of the Nile



EGYPTIAN DIVINITIES.
(*Left*) Hathor in human form.
(*Centre*) Ra the Sun-God with a falcon's head.
(*Right*) Hathor with a cow's head.

valley, and the sun-god became a great deity. He was thought of as a falcon winging his way across the sky from east to west, and his symbol was a sun with wings. This design appears later in Assyrian art, and remains to-day a common decorative theme.

The stages by which all these gods came to be worshipped is, unfortunately, far from clear. One might hope to find a good record of how the totemistic ideas of savage man be-

came the true gods of the first civilized men. There is one clue which seems especially promising at first sight. Egyptian statuary shows frequently queer beings half animal, half man—the body of a man and the head of a falcon, or the

Courtesy of the Metropolitan Museum of Art.

EGYPTIAN SPINNERS AND WEAVERS.

From a model found in one of the tombs.

head of a king and the body of a lion (as in the sphinx), and so on. Is this a half-way stage between totem and god, so to speak? Did the idea of a god develop gradually from worship of an animal? The evidence is not at all conclusive, for when one comes to examine these strange statues, one finds that they were, to a large extent, a late development in

Egypt. After the rise of Egypt to its highest art and purest religion in the centuries around 1500 B. C., there was a decline in every way, and a period was reached when Egyptians, lacking fresh inspiration, professed to turn back to ancient times for religion and for art. Animals were worshipped, the cat among others, and many strange statues were contrived. But this was clearly a decadent religion, and it is not at all clear that it faithfully imitated primitive religion in Egypt. Perhaps it did, but the fact is not settled. The point is a good illustration of how difficult it is to draw inferences about older times from later. Who knows but that the rites of surviving savages are not similar decadent practices differing essentially from true primitive ways?

But one can with certainty discover many primitive traits in Egyptian religion and society. In savage tribes the chief is always sacred, a priest as well as a ruler. There is mana in him. The first Egyptian pharaohs were not only priests but gods. They were worshipped as well as obeyed. (There are numerous survivals of this point of view to-day. The Emperor of Japan is still worshipped as a god. The divine right of kings, a modern version of the same attitude, was maintained by Louis XIV in France only a little more than 200 years ago, and by Kaiser Wilhelm II in Germany to the hour of his fall in 1918.) Only a tyranny resting on such primitive savage faith could have impelled droves of men to the incredible labor of building the pyramids. Very early there developed a large priestly class who in time became im-

mensely wealthy and sufficiently powerful to make and unmake kings. But by that time the religious ideas of the people

Courtesy of the Metropolitan Museum of Art.

AN EGYPTIAN SLAUGHTER-HOUSE.
From a model found in one of the tombs.

had developed considerably, and the pharaoh was hardly a god.

Outside of king and priests, there was a large class of nobles and a small but growing middle class of artisans and tradesmen. The great bulk of the population, that tilled the soil and worked the buckets of long well-sweeps in the period of irrigation and reaped the crops, were slaves or serfs. We have ugly pictures from the Greek historians of men work-

ing under the lash to build the great pyramids. Probably the lot of the ordinary laborer was not as miserable. But it was

Courtesy of the Boston Museum of Fine Arts.

A FIFTH DYNASTY PORTRAIT STATUE OF PAINTED LIMESTONE FOUND AT GIZEH.

It represents one Ikuw and his wife.

not pleasant, especially when the tax-collector came around. The picture of this collection enforced by merciless beatings,

and accompanied by wailings and lamentations, dates from earliest times.

The same barbaric religious faith that held the Egyptian people bound to the land held the artists of the country within narrow limits. Art in Egypt never led a free life, as in Greece. It was always used to carry out a rigid religious purpose. Its first great use was to make of indestructible stone a double of a dead person that could be set up in his tomb and help keep him alive. It must be a faithful portrait, but it could not be too faithful; for instance, it could not show the dead man as anything but a youth or in the prime of life. The work of these carvers of statues was hedged about by every manner of rule and convention. Nevertheless, these portrait statues rank among the greatest that any people have produced. Quite as wonderful are the paintings and bas-reliefs of animals. There is no questioning the rare beauty of Egyptian art. It sums up well that mingling of savagery and civilization, of stupidity and insight, of clumsiness and delicacy, which marked these discoveries of civilization.

Egyptian art was the first civilized art and Egyptian literature one of the first literatures. Rolls of papyrus packed in jars have been unearthed, giving children's story-books, poems, novels, religious drama (like the modern "Passion Play"). Some of the later poems have the exalted beauty of the Psalms. The Egyptians not only invented writing, they put it to its highest use.

Courtesy of the Metropolitan Museum of Art.

THE VALLEY OF THE KINGS NEAR THEBES, SHOWING TOMBS AND THE HATSHEPSUT TEMPLE AFTER RECENT EXCAVATIONS.

But few facts need to be remembered from the long-remaining centuries of Egyptian history. In many respects this first period of the Great Pyramids (from 3000 to 2500 B. C.) was the greatest of all. Around 2000 B. C. the scene shifted up-river from Memphis to the second great city of ancient Egypt, Thebes. Here, far up the Nile, new rulers brought the nation to its second great period, the Temple Age, in the years following 1500 B. C. This was despite the temporary conquest of Egypt by a mysterious people coming from the East about 1950 B. C. whom the Egyptians called Hyksos, or Shepherd Kings. Probably the horse and the chariot aided in this conquest, and this date and this fact are memorable.

The isolated position of the Egyptians had saved them from attack before and had kept them from being a military people. Now, in organizing to overthrow these conquerors from the East, they developed a fighting spirit, and in the years around 1500 B. C. the first great Egyptian Empire was conquered by the sword. Its power ran clear to the Euphrates (where by this time Babylon had already risen and fallen). In one of these Egyptian campaigns in Palestine came the first great battle in the plain of Megiddo, the Armageddon of the Bible, the most fought-over spot in the world. The military genius and ambition of one great pharaoh, Thothmes III, who ruled from 1500 onward for a space of half a century, accomplished all this. He is interesting as the first of the great conquerors, and the swift-

ness with which his empire collapsed after his death might well have given pause to his successors—to Darius the Persian, and Alexander the Macedonian, and Napoleon the Cor-

Courtesy of the Boston Museum of Fine Arts.

A SERIES OF GLAZED TILES DEPICTING CAPTIVES TAKEN IN THE WARS OF RAMESES III.

sican. But it is not of the distant future that such military conquerors think. Their dream, like the dream of any ordinary man, is of their own glory.

Thothmes III erected many monuments to his own victories. One of them is the obelisk now in Central Park, New York. It was he, too, who built much of the magnificent temple of Karnak adjoining the city of Thebes. This age of

temples surpassed the age of pyramids in splendor. There was little light in these Egyptian temples. They were the dark tombs of kings and the homes of hidden gods, utterly

Courtesy of the Metropolitan Museum of Art.

A RESTORATION OF THE GREAT TEMPLE AT KARNAK.

unlike our modern Christian churches. But they have a majesty that has never been surpassed.

There is an American saying that it is only three generations "from shirt-sleeves to shirt-sleeves"; by which is meant that if a poor man makes a great fortune by his ability, his son will not have the ability to enlarge it, and his grandson is certain to squander it completely. The exceptions prove the rule, though it does not always work out in exactly three generations. The son of Thothmes III did no more than keep his father's empire together. His great-grandson, Akh-

Courtesy of the Metropolitan Museum of Art.

THE OBELISK OF THOTHMES III, NOW IN CENTRAL PARK, NEW YORK.

naton, saw it collapse completely. A strange young idealist was this pharaoh. His greatness lay in his religious faith. He was the first believer in one god that the world had seen, and he tried his best to convert his people to his lofty faith. But he was far in advance of his time, and he failed and his empire collapsed with him. For he was utterly lacking in practical ability. Thothmes III was a tyrant but an able organizer, and he brought peace and order in the wake of his sword. Akhnaton was a poet and a dreamer, and in his wake came war and chaos.

We must now turn back to Babylon and to Crete, for we have carried the story of Egypt far past the beginnings of these two contemporary civilizations. Babylon had waxed great and

THE COLUMNS OF THE TEMPLE OF KARNAK.

The Great Hall of Karnak was built in the nineteenth dynasty by Thothmes III as a state temple to Amon. It is the largest columned hall ever erected by human hands, and could easily enclose the entire cathedral of Notre Dame within its walls.

From a lumiere plate by Earl Harrison.

already fallen by 2000 B. C. The golden age of Crete was reached at about the time of the golden age of Egypt, the reign of Thothmes III, around 1500. The Egyptian people held together for many long centuries after Akhnaton. There was even a revival of ancient pomp. Their doom was sealed. The various pharaohs bearing the name Rameses reigned in this sunset era. The luxury of the rulers became more and more lavish. Religion wandered after strange gods. Thus in the end the Egyptian people were conquered in turn by Assyrians, by Persians, by Alexander; and ultimately became a Roman province just before the Christian era with the defeat and death of Queen Cleopatra.

Even so, fate seemed loath to end the fame of Egypt completely. Egypt was the scene of the brilliant intellectual leadership of Alexandria, a new city founded by Alexander the Great at the mouth of the Nile. Greek, Hebrew, and Christian learning kept Alexandria famous down to the third century A. D.

2. SUMERIANS AND SEMITES

When the Egyptians reached the Euphrates, they were much impressed by the fact that it flowed south instead of north like the Nile. They called it "the inverted river." There are other and more important points at which the two river districts differ. Egypt is a long narrow island all but surrounded by desert. It is extraordinarily isolated. Babylonia is somewhat protected by desert, but it is threatened

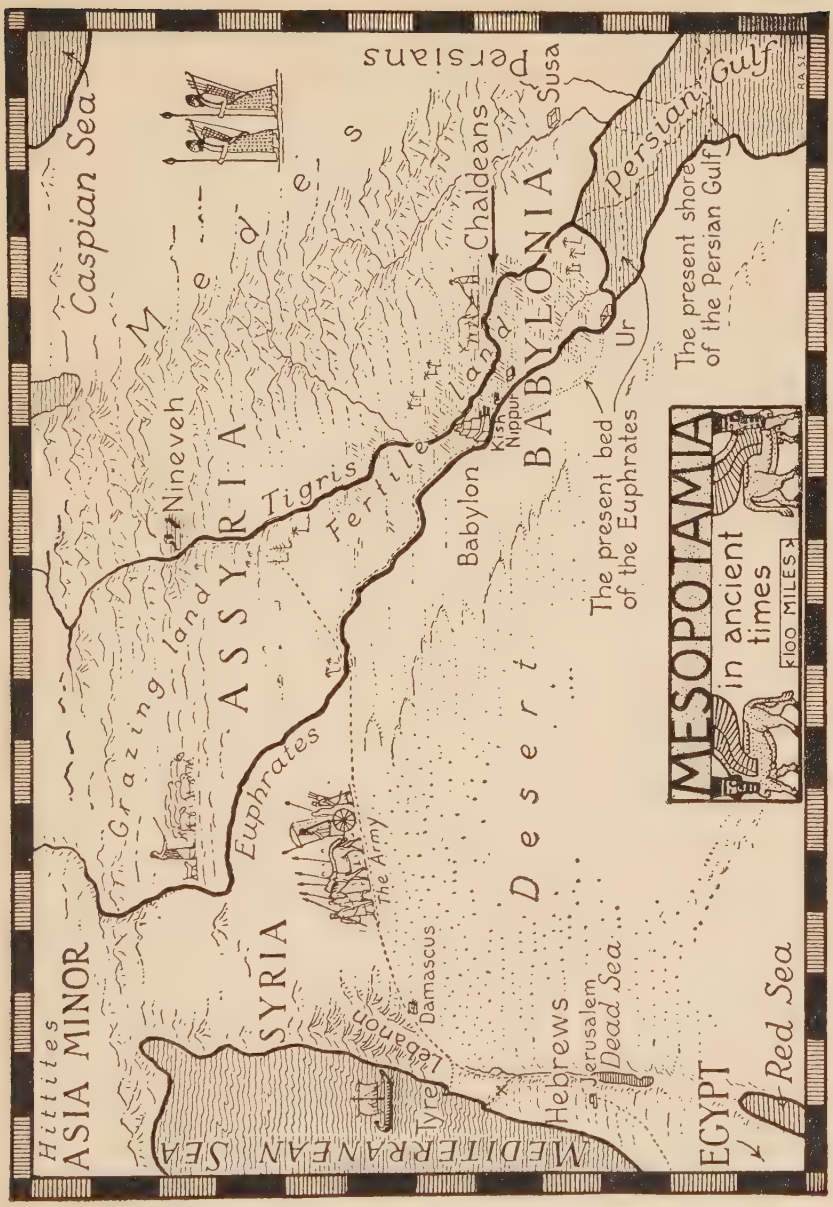
from every quarter. So its story is very different from that of Egypt. It was invaded and conquered not once but many times. Its record is confused and complicated and can be sketched only in its broadest outlines.

Even the names of the region are confusing. It lies between and on either side of two great rivers, the Euphrates and the Tigris, which rise not far apart in the highlands of northern Asia Minor and flow in more or less the same southeasterly direction into the Persian Gulf. The Euphrates is the western of the two. At present they unite and have but one mouth. In ancient times the Persian Gulf extended 150 or 160 miles farther north than to-day and the two rivers had separate mouths. These miles have been filled in by the delta mud in the course of the centuries.

Babylonia was the ancient name for the lower part of this area near the Persian Gulf from 2000 B. C. onward. It was so named from the city of Babylon on the Euphrates, long since ruined and abandoned. (The nearest modern city is Bagdad, seventy miles to the north on the Tigris.)

Assyria is the ancient name for the upper half of this area plus the highlands to the northeast. Nineveh, on the Tigris, was the most famous of its ancient cities. Since the Assyrians finally conquered Babylonia, the ancients often called the whole area Assyria.*

*Assyria is not to be confused with Syria. The names have no connection whatever. Syria was the coast region on the Mediterranean across the desert from Assyria. Phœnicia lay to the south, and beyond was Palestine. In modern times Syria has been extended to include ancient Syria, Phœnicia, and Palestine.


Caspian Sea
Persians
Susa
Persian Gulf
Chaldeans
Medes
Nineveh
ASSYRIA
Tigris
Fertile land
BABYLONIA
Kish
Nippur
Babylon
Ur
The present shore of the Persian Gulf
The present bed of the Euphrates
MESOPOTAMIA in ancient times
100 MILES
Grazing land
Euphrates
The Army
Desert
Hittites
ASIA MINOR
SYRIA
Damascus
Lebanon
Tyre
Hebrews
Jerusalem
Dead Sea
Red Sea
EGYPT
MEDITERRANEAN SEA

Chaldea is simply a later name for Babylonia, where the Chaldeans succeeded the Assyrians in power.

None of these names has any geographical meaning today. Babylonia is part of Arabia. The upper area is known as Mesopotamia, from the Greek, meaning "between the rivers." It is ancient Assyria minus the highlands to the northeast.

If one pictures the mysterious Hittites occupying the region called Asia Minor to the northwest, the Medes and Persians dwelling to the east of Assyria and Babylonia, and the Arabs and other Semitic tribes tending their flocks to the south in the Arabian desert, all the important actors of the period will be in mind. One will also realize what a chaos of rival peoples has beset this westernmost edge of Asia since the earliest times. No area in the world has been so fought over, so often conquered and reconquered. Nowhere are the races of man so mingled. It has been the battle-ground between East and West through all history.

As might be expected, the lower end of the river region, Babylonia, is delta land and the more fertile. Farther to the north the land is higher and barer. Amazing crops can be grown by irrigation in Babylonia, but there are risks and anxieties unknown in Egypt. The Euphrates descends more rapidly than the Nile, and brings down so much earth that it blocks itself. As a result there are terrible floods, of which the Deluge of Noah may be a traditional account. The yearly summer flood of the Euphrates lasts about twenty-

one weeks, the same period as the Deluge in the Bible. Canals are far more difficult to plan and to maintain here than in Egypt. When the people finally declined in vigor and the country was overrun by invaders, the dams and canals were quickly ruined. As a result, from being densely populated the region between the rivers became almost deserted, and has remained so for centuries.*

Exactly as in Egypt, the earliest civilization of this region began in the lower and more fertile land near the mouth of the Euphrates. Sumer was the name of the country, and its civilization is called Sumerian. But this earliest civilization was swallowed up in a succession of empires all proceeding from one great race, the Semitic. It stands as a prelude to the long Semitic story.

The first part of that story had three successive chapters, the Babylonian, the Assyrian, the Chaldean, and it ran from 3000 B. C. to nearly 500 B. C., roughly, the life of Egypt. By that time the Semitic progress was turning westward in the adventures of the seagoing Phœnicians that culminated in Carthage. That is the second part of the Semitic story, and it ended with the destruction of Carthage by Rome just before the Christian era. The third part was the story of the Jews of Palestine (just to the south of Phœnicia). Their

*It has to-day come under the control of England as a result of the World War, and new irrigation works now being built will doubtless redeem the whole area again. England has already accomplished a similar improvement in Egypt. During its protectorate it built the great Assuan Dam at the First Cataract, controlling the flow of the Nile and making famines in Egypt a memory of the past. China is another country that sorely needs great irrigation works. Until she has them, there will always be Chinese famines.

history was a small episode among the great triumphs of other Semites, but it is of crowning interest to the Western world for the fact that from this minor civilization on the shores of the Mediterranean sprang the Christian religion. The fourth and last part was the great Arabian revival under the spur of a new religion, Mohammedanism, in the seventh and eighth centuries A. D. Semitic armies then pushed westward across Africa and conquered all Spain. Incidentally they also regained this scene of their first triumph, Babylonia, and built the magnificent city of Bagdad, not far from the site of their dawn of civilization 3,500 years before.

In that rough division of mankind into four great types, Mongolian, Negro, American (red), and Caucasian, the Semites form a portion of the Caucasian race. They first appear in and surrounding the Arabian desert. For this reason it is possible that Arabia was their original home, the place in which their type was fixed. But this is only a surmise. They may have come from Africa or elsewhere. The ancient Arabs were typical of the race in its purity, and the modern Bedouin retains much of their look and character. The ancient Hebrews were simply one tribe, the tribe of Judah, that left the desert life for a more settled existence in Palestine, and then mingled with other stock. Just how much of this ancient blood persists in the Jews of to-day is a point upon which the anthropologists are not agreed. Apparently the hook nose which some Jews have is not Semitic at all but the result of a crossing with Hittites of northern

Asia Minor. (Who the Hittites were is another story; again the anthropologists are in doubt. Their language as found upon inscriptions is still a mystery.)

A FAMILY OF MODERN BEDOUINS.

The Semitic languages form a closely related group. But language does not at all coincide with race, and there are many Semites to-day—the Jews of America, for example —who speak non-Semitic languages. Arabian is the chief of

the Semitic languages, which is still spoken by a numerous people. Hebrew, the language in which the Old Testament was written, was the tongue of the ancient Jews. It is used to-day as the religious tongue of the Jews now widely dispersed in many countries, and exists in a corrupted form in the various dialects known as Yiddish, a mixture of Hebrew words with Russian, German, etc. Christ and His Apostles spoke not Hebrew but a closely related Semitic language, Aramaic, which, beginning in Mesopotamia and Syria, spread southward to Palestine before the beginning of the Christian era. There is, however, no Aramaic version of the New Testament. The earliest manuscripts are in Greek, presumably translations from earlier Aramaic writings.

The Semites of the Arabian desert are the first nomads of historic times, and as the nomads of the world have played an important part in turning events, one must understand what they are. Nomad means wanderer, but historians use the word for a particular kind of wanderer. The early savages were probably wanderers, hunting this jungle and that, sleeping in one cave for a while, then moving over the hills as the game and the season changed. But they were not true nomads. These developed much later in history, after the taming of domestic animals; for the true nomads are herdsmen, not hunters.

Their way of living clearly results from the sort of country in which they live, and many of their characteristics are products of their way of life. They offer one of the best

Courtesy of the Paramount Pictures Corporation.

MODERN NOMADS STILL USE THE HEAVY-FOOTED BUT INVALUABLE CAMEL AS THEIR BEAST OF BURDEN.

illustrations of how geography can mould a people. Certain traits are common to all nomads. Certain others depend upon differences of climate, upon the animals which they possess, and upon the life which they lead in consequence. These southern nomads of the Arabian desert had no horse at this time. The Arabian thoroughbred was a much later product —the result of importation from the north—and the hard-riding, adventurous Bedouin of to-day, like the fiery Arabian conquerors of the sixth and seventh centuries A. D., differed much from these first Arabs, who had only the plodding ass as a beast of burden, supplemented a little later by the invaluable but heavy-footed camel. As will be seen later, to the north of Asia Minor stretched grass-lands of a very different character, cool of climate, the natural home of the horse.

True nomads have no home. They dwell in a desert or plateau region where the soil is poor and the grass is sparse. They must move on every little while or their flocks will perish. They live in tents which they can strike in a few hours. Each group is a family of nearly related folk, ruled by the oldest man, the father of most of the children. Such a system is called patriarchal. Abraham, Isaac, and Jacob were patriarchs, and there is an excellent description of a fairly advanced patriarchal life in the Old Testament.

It is a bold and lonely life. At any hour the nomad may run into a hostile band and must fight for his sheep and his goats, to say nothing of his family. The nomad is inevitably a brave

and a good fighter. His outdoor life gives him a magnificent body. He is a keen observer of nature, of wind and weather, the first student of sky and stars. He has independence and the dignity that goes with independence. He can be intensely religious in the southern grass-lands, as the history of Christianity and Mohammedanism indicates. In the north the

A TRIBE OF NOMADS IN THEIR DESERT CAMP.

hard-riding adventure of life stirs less need of lofty consolation. To complete his list of virtues, he is hospitable; the stranger who arrives for a night's lodging is a sacred guest. This is because there are no inns in this country, and he must often ride off in search of strayed animals.

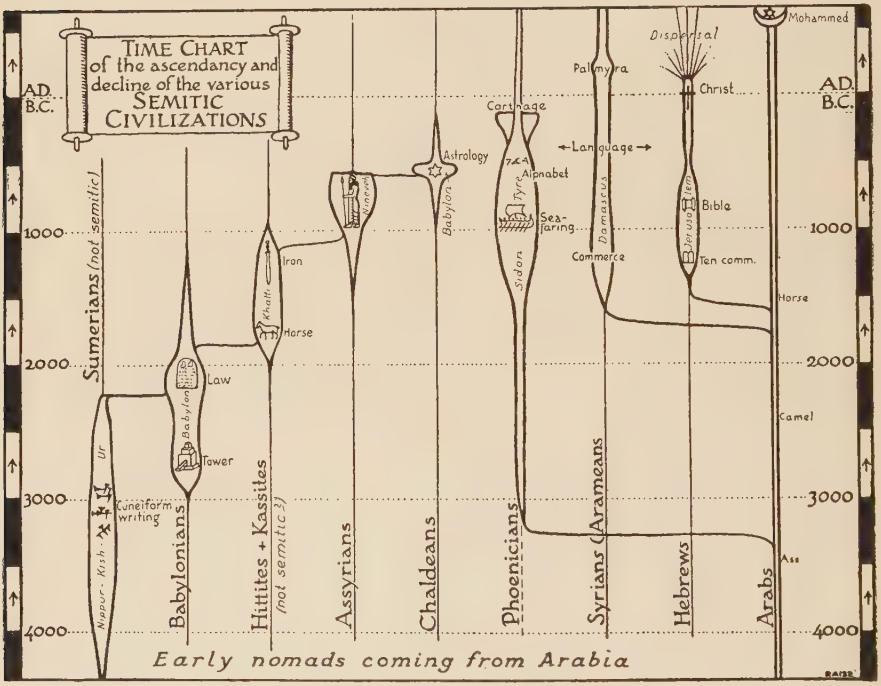
Nomads have the defects of their qualities. Their independence keeps them quarrelling and makes it difficult for

them to unite in any cause. They are honest within the family circle; the robbery of caravans, of villages, the stealing of an enemy's cattle, are things to be proud of. They cannot pass beyond a primitive stage of civilization, for the higher forms of civilization can be achieved only among people living in permanent homes and in large communities. Nomadic peoples can be thought of as a reservoir of brave, hardy stock, necessarily barbarians. They have never contributed directly to progress; rather are they often destroyers of civilization. But they can often prove in the end a source of fresh strength and vigor for an established civilization. That is exactly the rôle that these Arabian nomads enacted in the centuries following 3000 B. C.

Drought is the great force which drives nomads beyond their boundaries. It is one of his blessings that he can cut and run. Driven by hunger, nomads first raid the surrounding villages—there is an old feud between herdsman and farmer. When the drought is bad enough, the great eruptions of nomads occur. They band together, burst all boundaries, and march forth to forage and conquer in distant lands. It is a movement like this that justifies the geographer's statement that "history is geography set in motion."

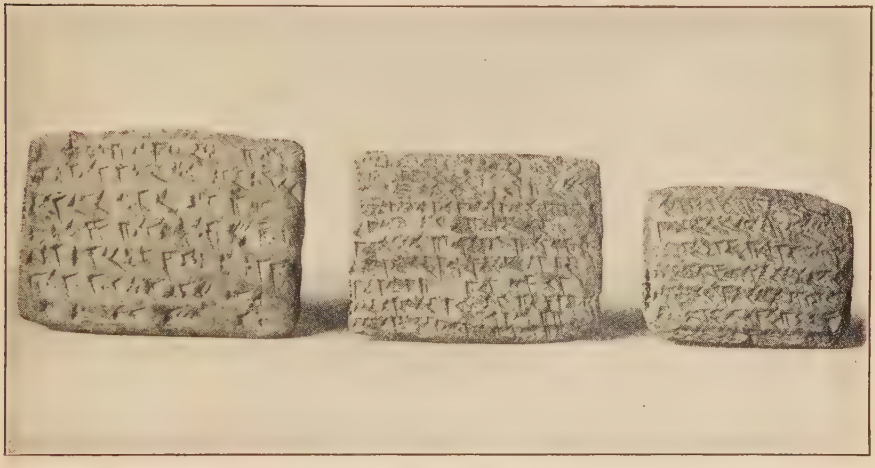
The first civilization of Babylonia, lying to the east of Arabia, was not the work of these nomads. It was a non-Semitic people, the Sumerians, who founded it in the thousand years from 4000 to 3000 B. C. These rivals of the distant Egyptians seem to have looked somewhat like modern

Hindoos. They shaved their heads, as did the Egyptians, but wore no wigs. They neither looked like Semites nor was their language Semitic. Probably they were mountaineers from the east. There are no stones in this river district, so there could be no great pyramids as in Egypt. The villages were built of



sun-dried bricks, as so often in the Orient to-day. Such bricks do not weather well, and in time the houses fall down. The new house is built on the dust of the old, and thus in the passage of time a village rises on a mount of dead houses. It is by digging in these mounds of Babylonia that archæologists have learned much of this ancient civilization.

But if the Sumerians left no stone monuments, they left proof of that greater achievement which has already been traced in Egypt—writing. By 3000 B. C. they were writing in syllabic signs. The earlier picture forms have been traced in some cases but the record is not as complete as in Egypt.



CLAY TABLETS COVERED WITH THE CUNEIFORM WRITING OF THE BABYLONIANS.

There were 350 syllabic signs, and the Sumerians never went beyond them to the alphabetic stage. Thus they stopped short of the Egyptian achievement. They wrote in a peculiar fashion. For paper they used soft clay tablets, and they wrote by jabbing into it the corner of a square-tipped stick. The marks they made were thus a series of little wedges. Because of this look, the system of writing is called cuneiform from a Latin word meaning "wedge." It was a slow and clumsy method of writing compared to pen and ink. Yet it prevailed in Babylonia down to the Christian era and spread to many other

countries. The Babylonians dusted a letter with dry clay after writing it to keep it from sticking, covered it with another piece of clay, and baked both together. Receiving a letter was receiving a brick.

There are other records of this ancient people who share

A BABYLONIAN KING ATTACKING A CITY.

From a stone bas-relief found in the Palace of Ashur-Nazir-Pal, now in the British Museum.

with the Egyptians the honor of inventing writing. There is a stone bas-relief which tells surprising facts as to their military ability. A row of soldiers is shown with spears, shields, and helmets, grouped in a close mass like the Greek phalanx. They were evidently, 3000 B. C., highly trained fighting men, completely equipped and carefully drilled. As fighters, these Sumerians were far ahead of their Egyptian contemporaries of the Pyramid Age. As artists they were much inferior by comparison with the exquisite portrait statues of the Egyptian tombs. One peculiar object, however, they developed to a high state of beauty in connection with their

cuneiform writing. That was a seal with which to sign their clay letters. Only, instead of being a seal to be stamped, like modern seals for sealing wax, it was a cylinder seal and was rolled over the soft clay. These cylinder seals, with their pictures, tell more of the times than any other relics.

CYLINDER SEAL SHOWING SEMITES OF THE TIME OF HAMMURABI.

As excavations in the hills to the east proceed, more will be known of these mysterious folk who rank with the Egyptians in antiquity. Their civilization was the basis of all the great Semitic kingdoms that followed. Sumerians lived on amid the invaders from the desert, but as a nation they were swallowed up by their less cultivated conquerors. So it has happened again and again in the history of the world. The future of the land of the two rivers lay with the Semites, who quickly adopted all the civilization that their victims had so laboriously built up—cuneiform writing, cylinder

seals, and all—and proceeded to develop it with a new vigor and into a new greatness.

The first Semitic kingdom in Babylonia extended from one great king to another, from Sargon to Hammurabi, and covered most of the period from 3000 to 2000 B. C. Sargon was the warrior who conquered Babylonia, the Charlemagne or Alfred the Great of the Semites.* His was the period of great artistic achievement, as well. Hammurabi was the lawmaker, the organizer. By this time the Semitic character had completely conquered the old Sumerian. On the monuments the clean-shaven Sumerians were replaced by bearded Semites, a people that liked their hair long and greased and curly and loved gaily colored robes. Art declined. The ability of the Semite as a merchant and tradesman came to the fore. Here was the first great commercial people in the history of the world. The donkey caravans of the Babylonian merchants marched far and wide. There was something more than haggling over prices. To take a caravan over a desert was as great an adventure as putting to sea in a ship. It was a fitting task for a nomad people. It was doubtless in their trading across that sea of sand, the Arabian desert, that the Semites had their first training in commerce with far countries. Chiefly the bales of goods contained grain and dates; there were also leather and wool. Each bale bore a clay tag stamped by the cylinder seal of the merchant. Hundreds of these tags have

*Two thousand years later, in the eighth century B. C., an Assyrian king took this same name of Sargon. He should not be confused with this first great Semite.

been dug out of the rubbish of the Babylonia mounds, once courtyards of ancient merchants in forgotten towns over

CYLINDER SEAL OF THE SUMERIAN KING, UR-NINA.

The king is depicted as receiving his children on two different occasions. Behind him stands his minister, conventionally represented as a man of insignificant stature.

From the Louvre.

4,000 years ago. The mark of the string that tied them to the bale is still upon them.

Hammurabi fought for many years before he was supreme. He founded and built the city of Babylon, and, strictly speaking, it is only from this period that there was a Babylonia. Thither he moved the seat of power when victory

was complete. But he was not distinguished as a warrior or conqueror. He did not greatly extend the boundaries of his empire. It is as organizer of a nation that he claims admira-

From a photograph © Underwood and Underwood.

STONE RELIEF AT THE SUMMIT OF A SHAFT ON WHICH THE LAWS OF HAMMURABI WERE ENGRAVED IN 2100 B. C.

The carving represents Hammurabi (*standing*) as receiving the code from the Sun-God (*seated*).

tion. He ruled his land much as a patriarch ruled his family in the desert. His eye was everywhere, his efficient hand upon each detail of administration. A long series of his letters have survived. There is an "Order for the Appointment of Addi-

tional Sheep-shearers," an "Order to Finish Clearing Out a Canal in the City of Erech," an "Inquiry Concerning the Misappropriation of Temple Revenues." Money was the chief thing absent, for merchants were still buying and selling by weighing out silver, a half-way stage between primitive barter (the exchange of dates for corn, etc.), and coined money.

The laws of Hammurabi were largely of ancient origin, but the great king codified them, and doubtless developed them. He appointed judges to try disputes, and lawsuits were innumerable. The Babylonians were the first great litigants. The modern idea of law and order first appears in Babylon. These city-dwelling Semites travelled a long way from their nomadic ancestors, among whom the blood feud was the regular method of settling a dispute.

The modern spirit of the Hammurabi code in some respects is amazing. The position of women was especially favorable. They could own their own property, bring lawsuits, and had equal rights of divorce with man. Justice to the widow, the orphan, and the poor was commanded. On the other hand, the old formula of "an eye for an eye, a tooth for a tooth" controlled punishments. If a house fell and killed the son of a tenant, it was the innocent son of the builder who was condemned to death.

The other two chapters of this Babylonian story must be told before turning westward. Strange hill people called Kassites, pouring down from the east, suddenly conquered

Babylonia around 2000 B. C. They were barbarians, and their rule of many centuries has left few records. Beneath their sway the well-organized commerce of the Semites seems

Courtesy of the Museum of the University of Pennsylvania.

RECENT DISCOVERIES IN THE BABYLONIAN CITY OF UR.
The gold head-dress of Queen Shub-ad. Shown on a model of her head.

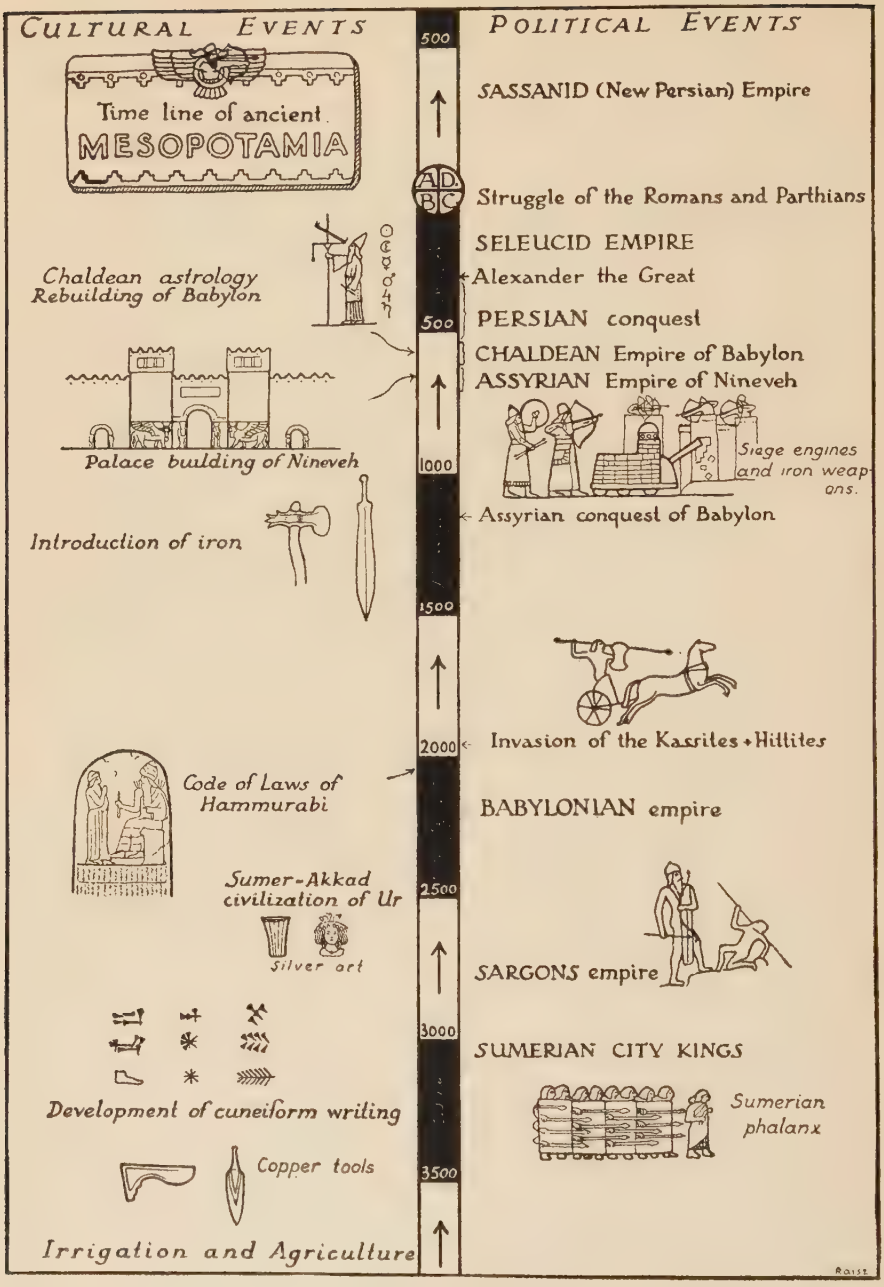
to have run on much as before. These invaders from the east could be ignored but for one fact: they introduced the horse to Babylon, and as a result this strange steed spread clear across Asia Minor, even into Egypt with the Hyksos con-

quest a few hundred years later. This was an epoch-making event. Heretofore only the camel and the ass had served as beasts of burden. By comparison, the horse was an improve-

Courtesy of the Museum of the University of Pennsylvania.

A WIG FROM THE BABYLONIAN CITY OF UR.
It is of gold and about 5,000 years old.

ment as great as was the steam-engine over the stage-coach. Especially in warfare, the new animal revolutionized old ways. More than that, the horse seems to have been everywhere the mark of those Indo-Europeans whose arrival will


CULTURAL EVENTS
POLITICAL EVENTS
Time line of ancient MESOPOTAMIA
500
SASSANID (New Persian) Empire
AD
BC
Struggle of the Romans and Parthians
SELEUCID EMPIRE
Alexander the Great
Chaldean astrology
Rebuilding of Babylon
PERSIAN conquest
500
CHALDEAN Empire of Babylon
ASSYRIAN Empire of Nineveh
Palace building of Nineveh
Siege engines and iron weapons.
1000
Assyrian conquest of Babylon
Introduction of iron
1500
Invasion of the Kassites + Hittites
2000
Code of Laws of Hammurabi
BABYLONIAN empire
Sumer-Akkad civilization of Ur
Silver art
2500
SARGONS empire
3000
SUMERIAN CITY KINGS
Development of cuneiform writing
Sumerian phalanx
Copper tools
3500
Irrigation and Agriculture

presently be traced in Europe from 1500 B. C. onward. The date here in Babylonia, 2000 B. C., when the horse appears, introduced from the highlands to the east, is worth noting for its part in the story of the Indo-Europeans.

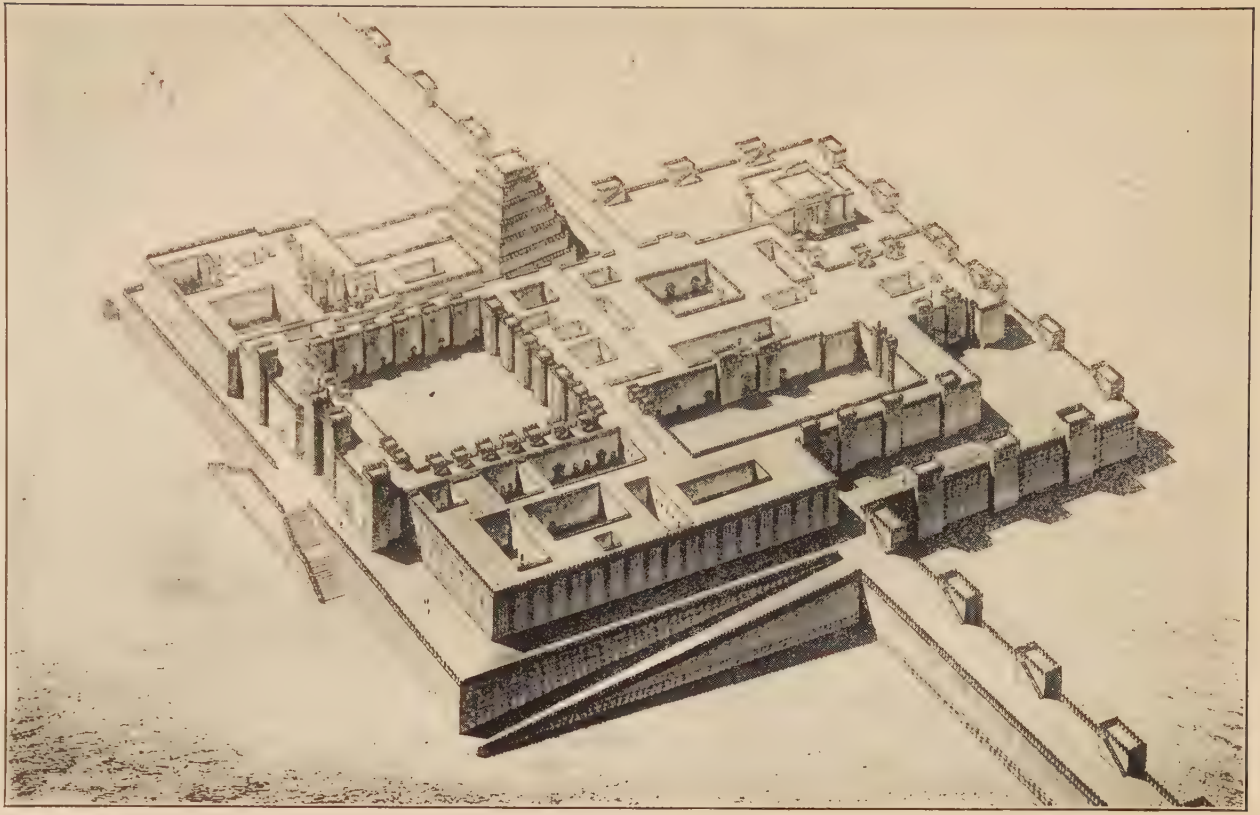
It is the upland story of the two rivers, the rise of Assyria, that comes next, a brief chapter, a hundred and fifty years of cruelty and beauty. No other people in history were as terrible in victory as the Assyrian emperors. No other Semitic art was as wonderful—excepting always that written art of the Jews which is the magnificent prose of the Old Testament. As will appear, this was being slowly composed far to the west by the sages and prophets of this pastoral people, while the Semites of Assyria were gathering strength for their hour of empire.

To come to the triumph of the Assyrians is to pass over a long period of time, more than 1,000 years, and pass far out of that dawn in which the chapter began. By 700 B. C. Egypt had lived her life for 3,000 years and was approaching the end; the greatness of Greece was close at hand; and to the east the great power of Persia was looming up. Several waves of Semitic nomads driving across both Euphrates and Tigris built up this new power to the northeast. There is no need to remember the names of the warlords who terrorized all Asia Minor for a few centuries. The rise of Assyria was swift, and even swifter was its fall. One after another the cities surrendered to the Assyrian armies. Damascus, the capital of Syria, Jerusalem, the capital of Palestine, even far-

away Thebes on the Nile were stormed and sacked. Because of a revolt, Babylon was burnt, the population driven out, and the waters of a canal turned aside to flow over what had been the greatest city of the east. Meantime the Assyrian kings built the great city of Nineveh, the most gorgeous of ancient capitals, with palaces upon a scale theretofore undreamed of, that in size have probably never been equalled since.

The prowess of the Assyrian armies was supreme. They had learned the use of iron, and their soldiers were probably the first to be equipped with iron weapons in large numbers. The Assyrian archers were the most famous of their troops; they were able to pick off the charioteers of the enemy from a distance. Their armies also used troops armed with heavy spears and shields and, for the first time in history, the battering-ram. The unbelievable cruelty of the emperors was reflected in the ferocity of the fighting men. From the highlands of Persia to the Nile the name of Assyria was dreaded and accursed. One Assyrian emperor made a practice of maiming and killing the men and women he captured and burning alive the boys and girls.

It was wholly a military empire that Assyria built up, held together by constant warring and abominable cruelty. No organizing ability was in its emperors. Booty and captives were all that they sought. Their own state, organized as a great war-machine, could not stand the strain of continual battling. Assyria was drained of its man-power, its agricul-

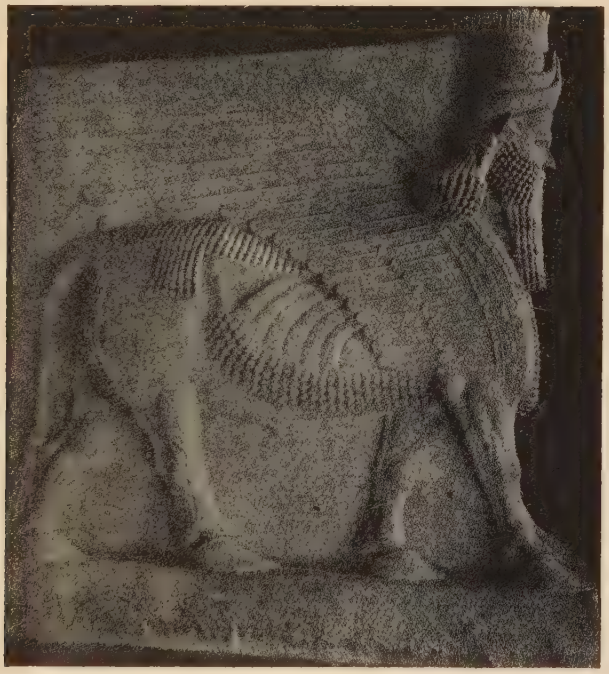


From Perrot and Chipiez, "Histoire de L'Art dans l'Antiquite."

THE PALACE OF SARGON AT NINEVEH.

From a reconstruction by Chipiez.

ture declined, and her armies were finally composed largely of aliens. When fresh Semites from the desert, the Chaldeans, overran Babylonia, and the Medes pushed down from



A HUMAN-HEADED BULL FROM THE PALACE OF SARGON.
Now in the Louvre.

the eastern heights, Assyria fell. The whole vast empire collapsed, Nineveh vanished from the face of the earth. When Xenophon and his 10,000 Greeks marched over the site 200 years later, there was only a mound of rubbish to mark where the greatest of imperial palaces once stood.

There is poetic justice in the fact that Assyria is best known to-day for its magnificent bas-reliefs of ferocious ani-

mals. Of human beings the statuary was poor. Her history marks a strange reversion to savagery in the story of man, and a savagery fortified by the ingenuities and ambitions

THE HANGING GARDENS OF BABYLON.
From a reconstruction.

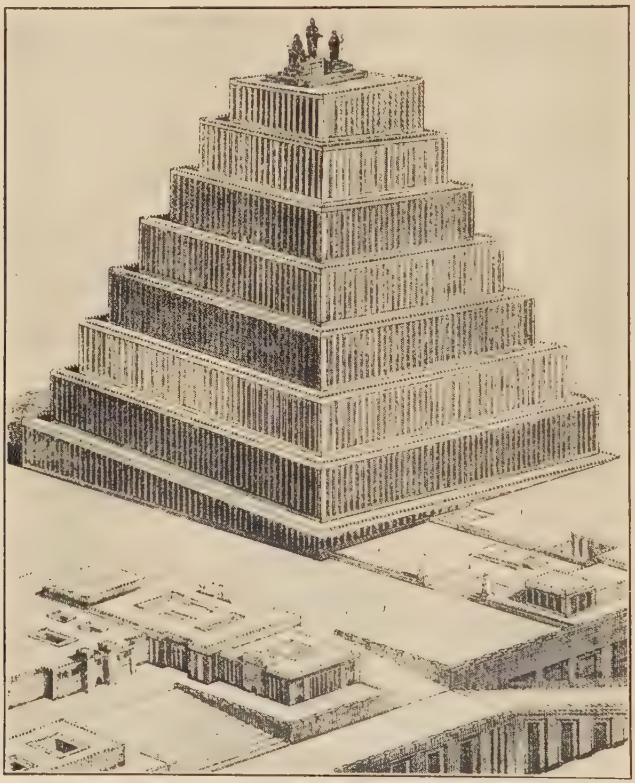
of men fully awakened to the refinements of civilization.

The final Semitic chapter on the two rivers, the Chaldean, was even briefer than the Assyrian. It lasted less than a century and was over before 500 B. C. Babylon was its centre,

a new and marvellous city, reared by the might of Nebuchadnezzar on the site of the old. This king is one of the best known of ancient potentates because of his prominence in the Old Testament as the conqueror of the Jews. It was to this later Babylon that the children of Israel were led captive. At its height the Chaldean empire ran clear to the Mediterranean. It was a magnificent city that Nebuchadnezzar built. Its Hanging Gardens were rated by the Greeks one of the Seven Wonders of the World. They were roof-gardens, of trees and flowers, on the top of great arches where the king took his ease.

Among the ancients the Chaldeans were chiefly famous for their study of the stars. From early Babylonian times the Semites had been observers of the heavenly bodies, a trait which can be traced back to their nomad life under the open sky. It was of practical service in planning a calendar, a task that has greatly bothered every primitive people. Like the Egyptians, the Babylonians based their month on the moon, and as a result were forced to insert an extra month every so often to make the seasons correspond with the right months. The Chaldeans became, through long centuries of observation, the great astrologers of their time. That is to say, they practised the ancient art of predicting the future by the position of the stars and planets. For this purpose they mapped out the heavens, named the twelve signs of the Zodiac, named five of the planets and observed their peculiar motions, and had some success in predicting eclipses. They were the first

astronomers, but one must not exaggerate what they did. Modern science developed out of magic, but it was not until students turned their backs on the theory of magic that true



From Perrot and Chipiez, "Histoire de l'Art dans l'Antiquite."

THE TEMPLE TOWER OF KHORSABAD, USED AS AN OBSERVATORY BY CHALDEAN ASTRONOMERS.

From a restoration by Chipiez.

science began. The most that can be said of the Chaldean astrologers is that they laid a foundation of fact upon which the science of astronomy was later built when man stopped trying to predict the future by the stars and simply tried to find out what they were and how they moved.

PERSIAN SOLDIERS BEARING CAPTURED ASSYRIAN STANDARDS AT DAMASCUS.

From a drawing by W. H. Everett.

The story now turns westward to follow the fortunes of the Semitic peoples, for their hour in the East had struck. A new power was arising to the east of the two rivers, the great Persian Empire, which was to master all western Asia. But before that happened Phœnicia and Palestine, two small Semitic countries lying side by side on the Mediterranean, had their day.

In turning westward from Babylonia to Phœnicia many mysterious peoples are passed by, many puzzling problems of race and history. The hook-nosed Hittites to the north have already been mentioned. They are a people but just arising to view through the fog of centuries. They seem to have been inferior to the Egyptians and to the Semites in most that makes for civilization. But they reared a powerful empire after the fall of Hammurabi and before the rise of Assyria. When more excavations have been made, scientists can speak with more confidence of this mysterious people that occupied the westernmost tip of Asia. More is known of Syria to the south on the Mediterranean and its great inland city of Damascus. Alone among the great cities of these ancient days Damascus remains great to-day. The people of Syria must have been a mixture of many breeds, but in the end a wave of Semitic nomads from the Arabian desert took a commanding position. These were Aramæans, and it was their tongue, Aramaic, which spread among the Semitic peoples, even driving out Hebrew from Palestine by the beginning of the Christian era. They were great tradesmen, like the ancient

Babylonians. The tradition which viewed the Semitic races as above all else bargaining merchants rested upon these two peoples that centred about Babylon and Damascus.

But to turn to Phœnicia and Palestine is to see how false this conception of Semitic character is. Here were two small peoples, dwelling side by side each in a tiny pocket of a country—Palestine is but little larger than Vermont, Phœnicia not much bigger than Delaware—and each achieving a rank among the great nations of the world, the one as creator of a great religion, the other as sailormen and colonists. It is hard to see how versatility could go farther. Certain historians who like to explain everything by a formula have resented this success of a Semitic people as overseas adventurers and have sought to prove that the Phœnicians were not Semites. Nothing is absolutely certain in these early questions of race, but the evidence as to the Phœnicians is strong. Certain other historians have stressed the merchantlike side of the Phœnicians. It is true that they sailed for profit, bought and sold on a large scale, manufactured goods for sale, and generally carried on an enormous overseas trade. Also, they had not much originality on the artistic side, being satisfied to manufacture in quantity whatever other peoples made popular at the moment. But the merchant motive is behind all overseas shipping—unless actual conquest is in view. And the colonizing success of the Phœnicians proves that they were a genuinely bold and adventurous people.

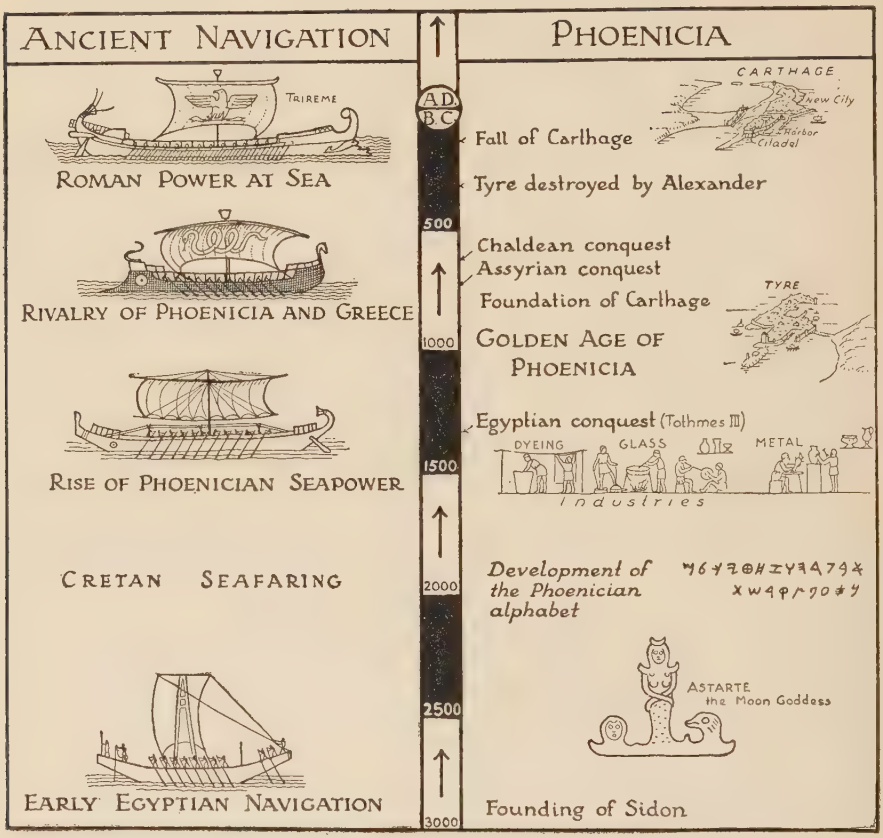
This ancient seafaring people occupied a narrow strip of

land between the Lebanon Mountains and the sea. Cedars of Lebanon may have been among their first cargoes. Cedar doubtless planked their first ships. It is hard to fix the date of their beginnings. Tradition brings them from Babylon

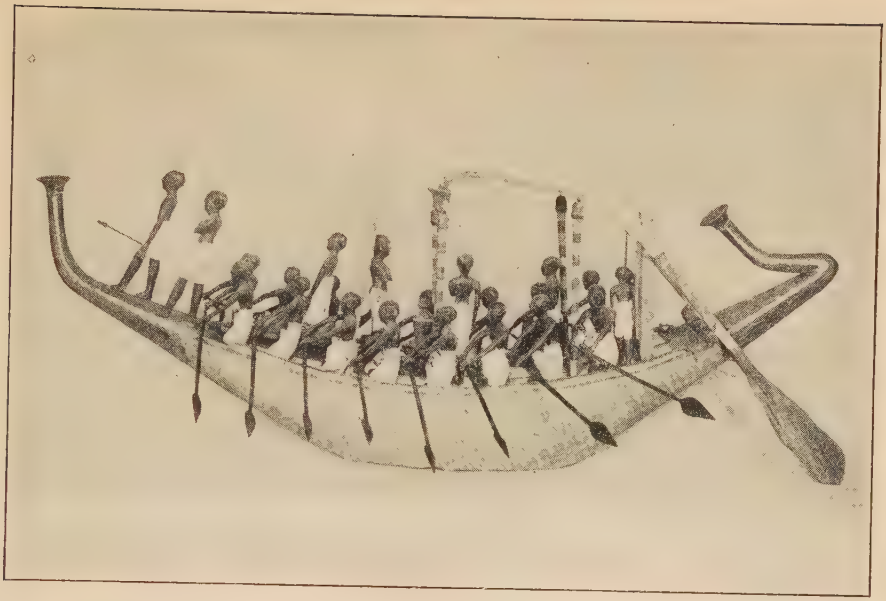
CEDARS OF LEBANON.

soon after 3000 B. C., and it was for long supposed that they were the first great seamen of the Mediterranean. But the discovery of Crete and its sea-kings has revised this view. The Cretan sailors are thought to have been the first rulers of the inland sea, and Phœnician supremacy is dated only from the fall of Crete after 1500 B. C.

In any event, the first keels to cut the waters of the Mediterranean were neither Cretan nor Phœnician, but Egyptian. As far back as the Pyramid Age the Egyptians were sending boats from the mouth of the Nile to the Phœnician coast for



cedar of Lebanon. Black-bearded Semitic captives are pictured in the returning vessel. Egyptian captains coasted far down the Red Sea as well. On the Nile they had cargo-boats and pleasure-boats in endless numbers. These Egyptian craft were high at bow and stern and were built chiefly to be rowed



Courtesy of the Metropolitan Museum of Art.

EGYPTIAN RIVER-CRAFT.

(*Above*) A cargo-boat rowed by a crew of sixteen men.
(*Below*) A royal barge with a sail. The sea-going vessels, though much larger, were rigged with this same type of sail.

by crews of a score of men or more. But some of them carried long masts and sails as well, and were true seagoing ships, well fitted for traffic in the southern Mediterranean, where winds are tricky and calms prolonged.

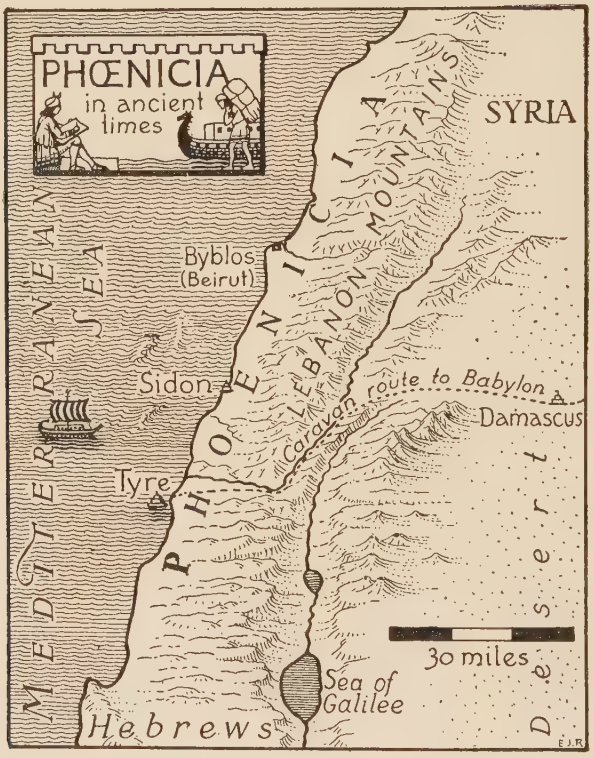
From a photograph © Ewing Galloway.

PHŒNICIAN TRADERS.

Modeled by Dwight Franklin and now in the Cleveland Museum of Art.

The Egyptians were never a great seafaring people, however, like the Cretans and the Phœnicians. They had too much to attend to at home in their marvellously fertile valley. It is from a cramped or not too fertile shore that great sailors stand forth to sea—from Crete, Phœnicia, Greece,

Scandinavia, Portugal, Great Britain, down-east United States. The Phœnicians had but a foothold on the coast. Of their great cities, Tyre was an island and Sidon stood on a



rocky promontory. The sea was their true home. At the height of their power their ships sailed throughout the Mediterranean and even beyond the gates of Gibraltar. According to an ancient tradition they sailed around Africa, from the Red Sea to the Mediterranean; but there is question of this. They mined for gold, silver, and tin in far-away Spain.

(That they worked the tin-mines of Wales is now doubted.) All the produce of Asia came to their ports in caravans and was shipped by them far and wide. From 1000 B. C. onward they began to found trading colonies along the Mediterranean as far away as Spain. Above all, they built Carthage in Africa, opposite the toe of Italy, that was to become one of the great cities of the Mediterranean; so great that in the second century before the Christian era the growing Roman Empire could not endure its threat and ultimately wiped it out of existence.

Empire was not in the Phœnician mind. Each city remained largely independent. The colonies acknowledged allegiance to the home cities, but there was no imperial bond. Rather was there a loose group of city-states, as later in Greece. Each new conqueror, Egypt, Assyria, Chaldea, Persia, humbled Phœnicia in turn. But it was not a conquest that greatly hampered Phœnician trade or profits. Tribute was exacted, but each conqueror had urgent need of Phœnician shipping for battle, and there was no destruction of Phœnician cities or fleets. Rather did the Phœnician adventurers go their way serving each new master as need be, but serving not less themselves.

Strange cargoes these dark seamen in their high-powered ships bore over the inland seas. Swords from Damascus, ivory and apes from Abyssinia, cloth dyed with their own Tyrian dye, ingots of gold and silver and tin, sailed in their holds. They served not only these first civilizations of the eastern

Mediterranean but barbarians far to the west and north as well, the ancestors of western Europe who were still warring tribes of naked Gauls and Angles and Belgæ. Here one sees trade spreading across desert and across sea, mingling handi-

From Perrot and Chipiez, "Histoire de l'Art dans l'Antiquite."

PHŒNICIAN JEWELRY, FOUND AT CURIUM.

craft and produce, spreading inventions and ideas, a great and sure, if little noted, agent of civilization.

The religion of the Phœnicians has a bad name in history, for it carried down to the late centuries before Christ that strange and terrible practice of many barbaric religions, human sacrifice. In 307 B. C. at Carthage, when the city was

besieged, 200 boys of the noblest families were burnt as sacrifices to the god Moloch. The civilization of the Phœnicians must be rated at a lower level for thus clinging to a barbaric rite in its most terrible form. But one must realize how widespread was the custom of human sacrifice among earlier people. The god Moloch was a god of the tribe of Judah as well as of the Phœnicians, and child sacrifice was long practised by the men of Judah. But the prophets of the Old Testament were loud in their protests against all human sacrifice. Similarly in Greece, where human sacrifice disappeared as civilization dawned, poets and philosophers condemned the idea as revolting.

Against this blot on the Phœnician record can be set the great progress made by the Phœnicians in writing. There is good ground for believing that all the modern alphabets of Europe come from the Phœnician via the Greeks, who based their alphabet on the Phœnician. Where the Phœnicians found their letters is far more of a puzzle. The earlier view that many were taken from the Egyptians is now questioned. A recent suggestion is that they came from Crete. What is unquestionable is that the Phœnicians had the practical sense and imagination to take that step which the Egyptians, with an alphabet ready to hand, never took, write words with an alphabet of individual letters instead of with syllable-signs. They also adopted, probably from the Egyptians, the use of papyrus instead of a clay brick. From Phœnicia alphabet and paper passed to Syria, and the Aramæan merchants spread

Hebrew Names of Letters.	Meaning in English.	English Equivalent.	Egyptian (transliteration). Hieroglyphic.	Hieratic.	Ancient Phœnician.	Old Hebrew.	Square Hebrew.	Old and Later Greek.		Old and Later Latin.	
Aleph	Ox	A					א		A		A
Beth	House	B					ב		B		B
Gimel	Camel	G					ג		Γ		C
Daleth	Door	D					ד		Δ		D
He	Window	H, E					ה		E		E
Vau	Hook	V					ו				F
Zayin	Weapon	Z					ז		Z		Z
Cheth	Fence	Ch					ח		H		H
Teth	Snake	Th					ט		Θ		
Yod	Hand	Y, I, J					י		I		I
Kaph	Bent Hand	C, Ch					כ		K		K
Lamed	Ox-goad	L					ל		Λ		L
Mem	Water	M					מ		M		M
Nun	Fish	N					נ		N		N
Samekh	Post	S					ס		Ξ		
Ayin	Eye	O					ע		O		O
Pe	Mouth	P, Ph					פ		Π		P
Tsade	Javelin?	Ts					צ				
Koph	Knot?	K, Q					ק		Q		Q
Resh	Head	R					ר		P		R
Shin	Tooth	Sh					ש		Σ		S
Tau	Sign (Cross)	T, Th					ת		T		T

CHART SHOWING THE DEVELOPMENT OF THE ALPHABET FROM ANCIENT TO MODERN TIMES.

The influence of the Phœnicians on later races is obviously very strong.

the use of these two great inventions far and wide in the Near East.

The story of the Hebrews is a tragedy so far as every outward mark of success is concerned. It is a long record of

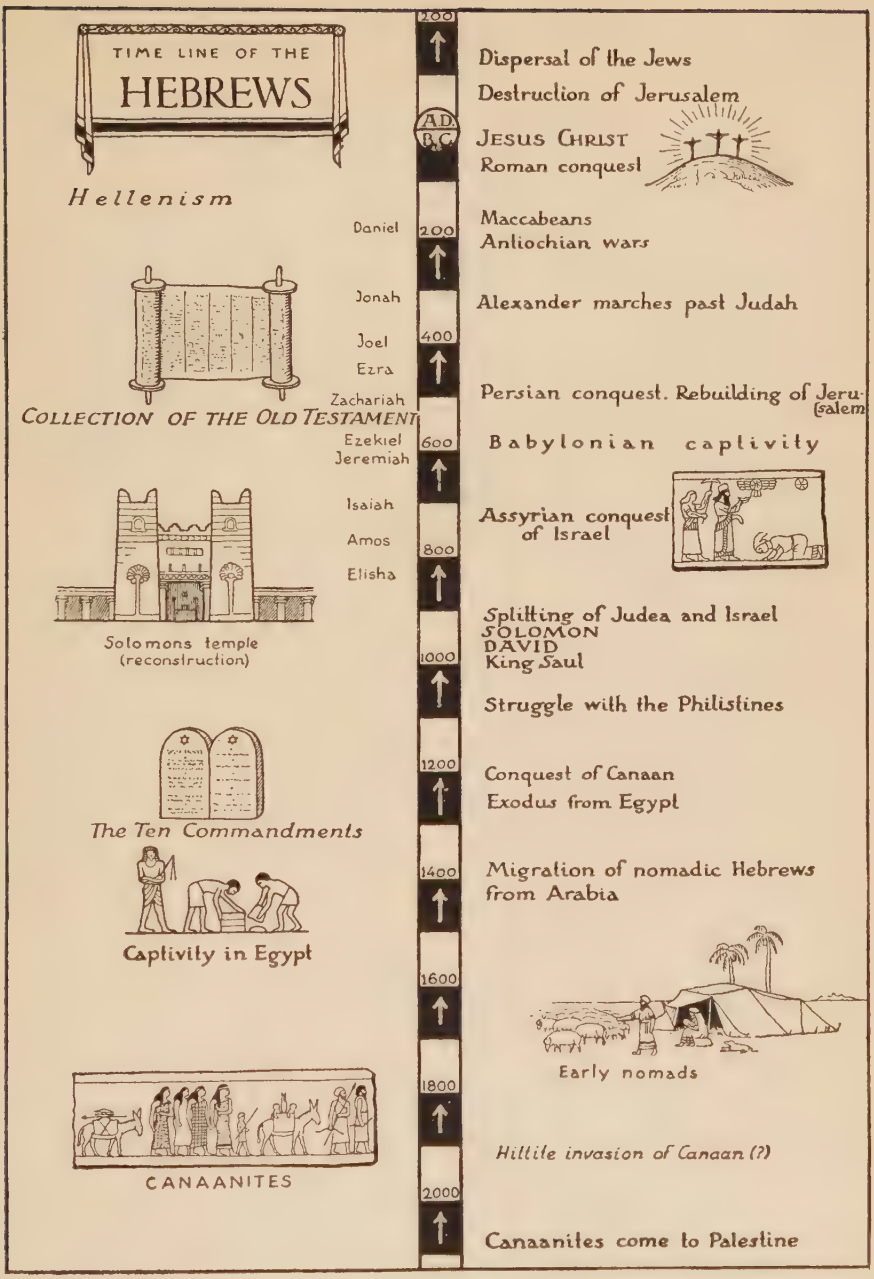
A PHŒNICIAN SHIELD EMBOSSED WITH AN ASSYRIAN DESIGN, WHICH WAS DISCOVERED IN CRETE.

intertribal quarrels, failure and captivity, relieved by only one brief period of national success (under David and Solomon). Even at this height, the kingdom of Israel was a poor and tiny state by comparison with the great Semitic empires

of Babylon and Nineveh or the city-states of Phœnicia. Yet it was fated that this lowly people should lead the rest of the East in its influence upon the Western world. Perishing as a nation, dispersed throughout the world, the Hebrews lived on as a spiritual force by virtue of their religion. Their prophets wrote the Old Testament of the Bible, one of the greatest pieces of literature. Jesus Christ, the founder of the great religion of the West, Christianity, was born of their race.

Many things conspired against the greatness of the Hebrew people. Wandering westward from the Arabian desert with their flocks and herds some time after 1500 B. C., they found little good territory unoccupied. The Phœnicians possessed the coast of Lebanon. To the north the powerful Syrians held sway. To the south a mysterious people, the Philistines, coming from overseas and now believed to have been Cretans, soon occupied most of the remaining coast land. So there was left only a narrow inland territory, cut off from its natural harbors, compressed between desert and hostile hills.

The northern half of this land was exceedingly fertile. The southern half, especially from Jerusalem south, was poor and forbidding. This difference had fatal consequences, for it bred two different types of Hebrews, the prosperous, city-dwelling children of Israel to the north and the lean shepherds of the kingdom of Judah to the south, and the unending quarrels between the two sections made a united


TIME LINE OF THE
HEBREWS
Hellenism
Daniel
Jonah
Joel
Ezra
Zachariah
COLLECTION OF THE OLD TESTAMENT
Ezekiel
Jeremiah
Isaiah
Amos
Elisha
Solomons temple
(reconstruction)
The Ten Commandments
Captivity in Egypt
CANAANITES
200
A.D.
B.C.
200
400
600
800
1000
1200
1400
1600
1800
2000
Dispersal of the Jews
Destruction of Jerusalem
JESUS CHRIST
Roman conquest
Maccabeans
Antiochian wars
Alexander marches past Judah
Persian conquest. Rebuilding of Jerusalem
Babylonian captivity
Assyrian conquest of Israel
Splitting of Judea and Israel
SOLOMON
DAVID
King Saul
Struggle with the Philistines
Conquest of Canaan
Exodus from Egypt
Migration of nomadic Hebrews from Arabia
Early nomads
Hittite invasion of Canaan (?)
Canaanites come to Palestine

people impossible. In addition the River Jordan, flowing from north to south (from the Sea of Galilee to the Dead Sea), further divided the country.*

From a photograph © Publishers Photo Service.

THE CITY WALLS OF JERUSALEM.

As if these handicaps were not enough, the Hebrew people had the misfortune to settle on a great highway and battle-ground. The blood-stained hills of Megiddo lie in northwest Palestine. Whether it was Egypt going north or Assyria

*The Jordan is an unpleasant, foul stream, of value neither for irrigation nor for transport. It is one of the strangest of rivers, lying far below sea-level for much of its course, at the bottom of a geologic fault or crack in the earth's crust. The Dead Sea, into which it empties, is so salt that no fish can live in it. It lies 1,300 feet below the level of the Mediterranean.

coming south, the path lay over Palestine. The Hebrew kingdom was the Belgium of ancient times.

The first Semites in this region were the Canaanites, and theirs was an old and established civilization when the Hebrews began to arrive. Their donkey caravans are painted on the walls in Egypt by 2000 B. C., and one can guess by their hook noses that these early Canaanites had already intermarried with the northern neighbors, the Hittites. The Hebrew nomads began to drift in among these earlier Semites from 1400 B. C. on. Some of them came direct from their Arabian home of sand. Others had passed long years of captivity in Egypt oppressed by cruel pharaohs. The Book of Exodus gives a traditional account of their life in Egypt, their escape and long wanderings up from Egypt and into the desert lands to the east of the River Jordan. Their leader on this memorable march was their great national hero, Moses. The goal of these tribes, their Promised Land as they called it, was the fertile land of northern Palestine. Moses viewed this goodly prospect from Mount Nebo to the east of the Jordan and there died. His people passed over the river to fight the Canaanites and wrest their country from them.

There were ups and downs in the fortunes of the Hebrews. Joshua succeeded Moses, and in the Book of Joshua there is told the conquest of Jericho. (Joshua 6.) Thereafter the Egyptians came back into power for a last time, in the twilight of Egyptian ascendancy, to be driven out in a

fight celebrated in the magnificent Song of Deborah, one of the oldest parts of the Bible (Judges 5):

"The kings came and fought; then fought the kings of Canaan in Tanach by the waters of Megiddo. . . .

"They fought from heaven; the stars in their courses fought against Sisera. . . .

"O my soul, march on with strength."

This occurred around 1200 B. C. At this time Egypt was decaying and Assyria's conquest of the west was 500 years away. But a new people had arrived to oppress the Hebrews, the Philistines. It is a recent theory of the archæologists which tentatively identifies these people as Cretans. Their conquest of Israel is recorded in the Book of Judges (13), and to this period belongs the striking story of Samson, the strong man of Israel, and his betrayal to the Philistines by Delilah.

Around 1000 B. C. began the brief triumph of the Hebrews. Ringed about on every side, they began to make headway under King Saul. Young David, a shepherd of Judah, slew Goliath, the Philistine giant, with his sling-shot, and the fortunes of the Hebrews looked promising. But the rivalry between Saul and David delayed success, and it was not until Saul's death that the great ability of David as a fighting man and leader began to count. Then he speedily conquered west, north, and south. He built up a kingdom that stretched far beyond Damascus to the north and to the Red Sea on the south. At last the Hebrews were united in

THE DEATH OF MOSES.

From the painting by Millais.

a small but powerful state. From Jerusalem as his capital King David ruled with skill and authority over both Judah and Israel. But the son of David was Solomon, and he dis-

© *Curtis and Cameron.*

THE PROPHETS OF JUDAH.

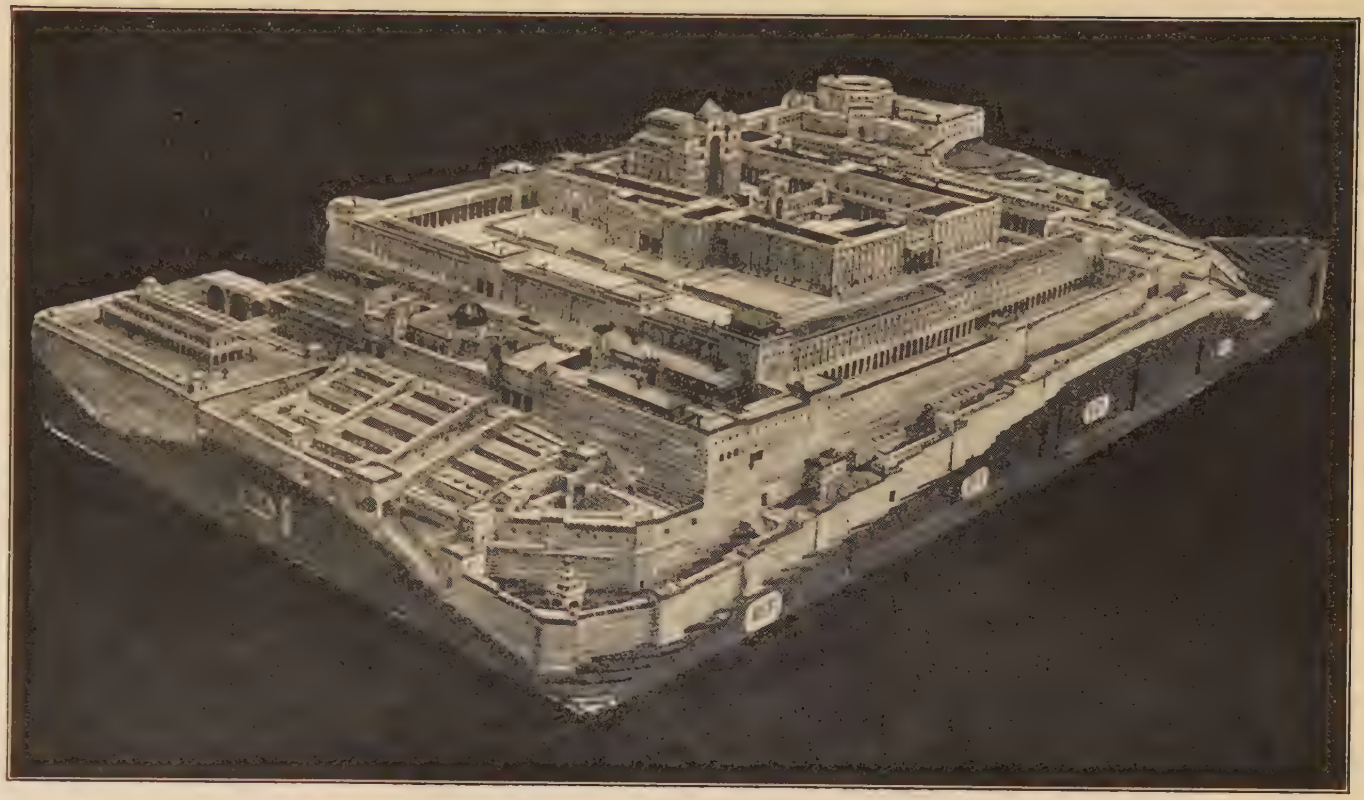
(*Left to right*) Zephaniah, Joel, Obadiah, and Hosea.

From a panel of the mural painting by Sargent in the Boston Public Library.

played all the weaknesses of a great man's son as well as much good sense. He loved magnificence, and lived at Jerusalem in such oriental luxury as he could achieve with the aid of Phœnician workmen. He married the daughter of an Egyptian king. He built the first temple of stone at Jerusalem, replacing the tent in which the Hebrews had thus

far placed the Ark of the Covenant. Its magnificence impressed the simple-living Hebrews, but Jerusalem at its greatest could not be compared with Babylon or Nineveh. And with Solomon's death, the kingdom carved out by the sword of David fell apart. The conquests north and south broke away. Worst of all, the Hebrew people themselves split again into the two kingdoms of Israel and Judah.

Yet for the Western world this cleavage was a benefit, for out of its conflict grew the noblest parts of the Old Testament. The north had always been more civilized than the south, and in these centuries following 1000 B. C. the children of Israel wandered after wicked luxuries and strange gods in the eyes of the simpler shepherd folk of Judah. There was the old story of a corrupt and decaying city life contrasted with a simple people tending their flocks under the open sky. From the desert east of the Jordan and from the hills of Judah came the protests of the shepherd-prophets in language that has never been surpassed for fire and for nobility. Elijah and Amos were among the first. Then when the Assyrian armies finally swept down upon the west, conquering Damascus and Samaria (the capital of Israel) and threatening Jerusalem, the Prophet Isaiah spoke forth. Assyria failed before Jerusalem. But Chaldea shortly after 600 B. C. succeeded. Nebuchadnezzar carried away thousands of prisoners to Babylon, and there began the long exile of the Hebrew people. As for Palestine, the kingdoms both north and south were utterly destroyed.



THE TEMPLE OF SOLOMON THE MAGNIFICENT.

From a reconstruction.

Still the prophets of Judah cried aloud in language of unforgetable beauty. Jeremiah, the dejected, mourned from exile in Egypt. In Babylon were written such exquisite words

© *Curtis and Cameron.*

THE PROPHETS OF JUDAH.

(*Left to right*) Joshua, Jeremiah, Jonah, Isaiah, and Habakkuk.
From a panel of the mural painting by Sargent in the Boston Public Library.

of grief as those of Psalm 137. The greatest of all the prophets gave the world the noblest chapters of the Book of Isaiah (especially chapters 40–56). Therein he lifted the worship of the one God to a nobler and higher plane than the world had yet seen, and looking down the years gave the world the first hints of that beauty which was to be Christianity.

In the next chapter the rise of Persia will reach the conquest of Babylon, in which the Hebrews were freed and many of them returned to their homeland. Thus by 500 B. C. Jerusalem was again a city of the Hebrews. But it was never again a great capital; the old kingdoms of David had passed away, never to return. Only as the upholders of a great religion did these latter-day Hebrews continue a great tradition.

Their priests now collected and preserved all the ancient writings of the Hebrews, the books of law and history, the books of prophecy, the books of hymns. Upon their labor is the Old Testament based. It is a great traditional work, the labor of many men, writing at many times. The earliest portions are the most poetical, and one may think of the first Hebrew writers as poets chanting hymns of victory such as that of Deborah. Afterward followed the priests and historians. Toward the end came the prophets, who were poets as well, the greatest writers of religious literature in any tongue. Over a long period was this many-sided volume written. It was slowly growing throughout the entire thousand years from 1500 to 500 B. C.

After Persia came Greece, profoundly changing the course of civilization in all western Asia. It will be necessary to go back and bring down to these crucial years other chapters of the record before the story of the Hebrews can be completed. In a sense it has never ended, for out of Palestine came Christianity.

From a photograph © Publishers Photo Service.

THE HOUR OF WORSHIP AT THE JEWISH WAILING WALL WHICH WAS ONCE A PART OF KING SOLOMON'S TEMPLE, IN JERUSALEM.

It is an amazing record of versatility that these Semitic civilizations present. To be sure, none of these nations was of pure Semitic blood. In each case there was a mingling with earlier stock. But the powerful thrust of new life came direct from the nomads of Arabia, and their blood was the prevailing strain. Tradesmen of Babylonia under the wise and liberal Hammurabi, cruel warriors of Assyria, astrologers of Chaldea, mariners of Tyre and Carthage, prophets and poets of Judah, were equally children of the desert learning the first lessons of civilization. It was the people who learned that lesson least, as it happened—least, that is, in all the external trappings of civilization—the flock-tending prophets of Judah, who counted most in the centuries to come.

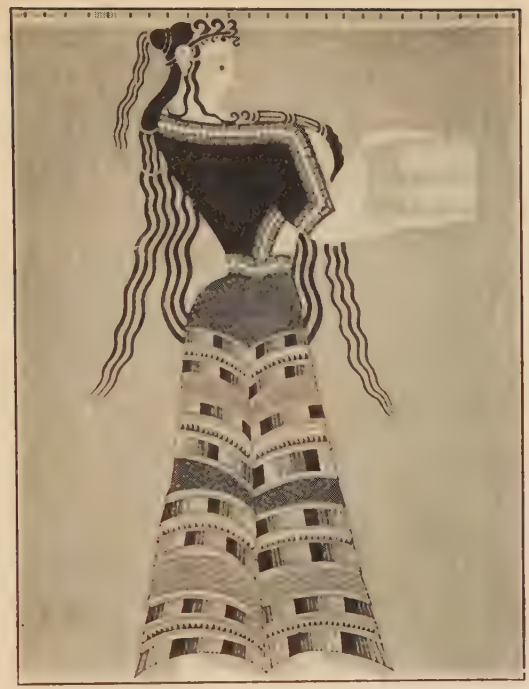
3. THE FIRST SEA-KINGS

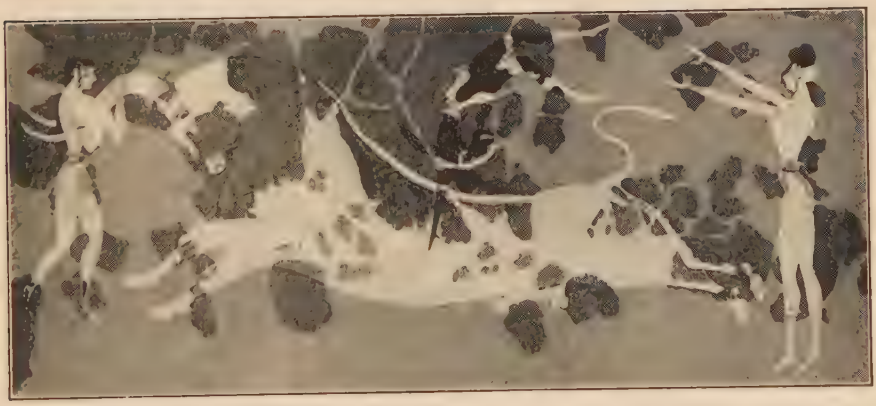
In Egypt arose the first civilization of Africa, in Babylonia the first civilization of Asia. There comes now the first civilization of Europe, that of the islands of the Ægean, and especially of Crete. Yet one must avoid reading modern differences of race and place into these beginnings. All these civilizations grew up close to the meeting-point of the three continents. There was no sharp distinction at this time between East and West or between North and South, such as is felt instinctively to-day.

These Cretan peoples somewhat resembled the Egyptians in looks and in costume. They were of moderate height and

dark, and wore short kilts of gaily colored cloth and went naked above the waist. Living in a region of bush, they added high boots to their costume. Instead of shaving their heads as did the Egyptians, the Cretan men let their hair grow long, and often wore it in long plaits, as the Chinese wear their pigtail to-day and as the sailors of Europe wore theirs a couple of centuries ago. The women had even more distinctive costumes, with high head-dresses and long flounced skirts, absurdly modern in look. There is no question that these Cretans show from time to time a hint of European or Western character which makes them seem closer to us than do the ancient Egyptians or the ancient Babylonians.

Racially there are signs of mixture from the start, here as in Egypt; but also, as in Egypt, the dominating strain is generally taken to have been that dark Mediterranean race which made up the bulk of Neolithic man in Western Europe. Unquestionably here is the underlying basis of the Greek people who loom so large in history around 500 B. C. Some historians would therefore call them Greeks; but knowledge of their history is still too recent and fragmentary to justify this use, since it is known that from 1500 B. C. onward another breed of men descended upon Greece. Perhaps if more writing of the Cretans is discovered and their language is translated their contribution to Greek civilization may be made clearer and it may be felt that they were truly the primitive Greeks. At present it is best to call them Cretans and their civilization Ægean—since it spread





Courtesy of the Metropolitan Museum of Art.

WALL-PAINTINGS IN THE PALACE OF MINOS, CRETE.

(*Above*) A Cretan woman and man in the costumes of 2000 B. C.
(*Below*) The sacred bull of Crete, with two maidens and a youth performing a religious ceremony or athletic feat of some kind.

throughout the islands of the Ægean Sea—and think of the Greeks of history as a later race, the mixture of two breeds, the one ancient and Cretan, the other late and northern.

Until the discovery of the Ægean civilization in the last

Courtesy of the Metropolitan Museum of Art.

CRETAN POTTERY VASES, ORNAMENTED WITH DESIGNS TAKEN FROM THE SEA: AN OCTOPUS, A STARFISH, SHELLS, AND SEAWEED.

thirty years, the growth of the Greek genius seemed a miracle. So far as was known barbarians descending from the north suddenly became the greatest race the world had seen. Without training or precedent they flowered into the wisest and most artistic of peoples. The essential miracle of the Greek genius, as of every other great nation or individual, remains. But it is now known that behind their swift rise

around 500 B. C. stretched 2,500 years of slow progress; Athens was built not on barbarism but on one of the three oldest civilizations in the world.

It is impossible to date Cretan events accurately as long as its inscriptions remain undeciphered. To all intents archæologists return here to the realm of prehistory. But an amazing amount of knowledge has been gleaned from the excavations in southern Greece, at the site of ancient Troy on the Hellespont, in Crete, and upon the other islands of the Ægean. The development of its art, especially its pottery and metal-work, has been traced in great detail. Luckily the Cretans traded with the Egyptians from an early date. There are frescoes showing these visitors from overseas, and the works of art of the two peoples appear side by side. Thus certain periods of production in Crete have been dated with accuracy.

The Egyptians seem clearly to have developed before the Cretans. Egyptian letters appear in the Cretan alphabet, Egyptian design plainly influenced Cretan art. But it is not at all accurate to say that Cretan civilization was largely derived from Egypt. What these islanders took, they made their own. Even when taking an Egyptian design bodily, they put in it so much of their own vigor and life that it became a new thing.

The Cretan civilization runs roughly from 3000 B. C. to 1500 B. C.—or a century or two later. Bronze appears at the earlier date above a very deep layer of polished stone

Courtesy of the Metropolitan Museum of Art.

A PAINTED SARCOPHAGUS FOUND AT THE VILLA OF HAGIA TRIADA, NEAR PHÆSTOS, CRETE.

The painting depicts the funeral rites of the ancient Cretans. The half-obliterated figure at the extreme right of the picture represents the dead man, who stands wrapped in his shroud before his tomb. He is approached by three offering-bearers, who carry calves for sacrifice and a model of a ship. At the left side of the painting other rites are being performed. Women are pouring libations into a large vessel which stands on an altar with double-axes and other symbols of the Cretan religion.

tools. The Neolithic Age in Crete is estimated to run back as far as 10,000 B. C. While Egypt was building the pyramids and Semite was succeeding to Sumerian in Babylon, there seem to have been only small towns in Crete and no great monuments. The archæologists have made out two great periods of prosperity and power, one around 2000 B. C. and one around 1500 B. C. The first was contemporary with the great Hammurabi in Babylon, the second with the great temple period in Egypt. Crete and Egypt reached their Golden Age together. In each, great palaces were built and works of high artistic ability were produced. Then came decline and darkness. The palaces were burned and abandoned, the art became cheap and poor. The invaders from the north overran the old civilization and wiped it out so completely that a thousand years later their joint descendants, the Greeks, had no memory of this extraordinary past save vague myths which seemed to have no historical importance.

There was the legend of Theseus and the Minotaur, for example. Theseus was king of Athens, the Minotaur a monster in Crete, having the body of a man and the head of a bull. Every nine years King Minos of Crete required the people of Athens to send seven youths and seven maidens as a sacrifice to the monster. They were fed to the Minotaur in his Labyrinth. Theseus undertook to slay the Minotaur and succeeded. He escaped, thanks to a ball of yarn which Ariadne (daughter of King Minos) fastened at the entrance of the Labyrinth, by which he found his way.

King Minos is an historic character; the rest has passed for fable. But the discoveries in Crete have suggested that the legend was built on a basis of fact. The bull was plainly the sacred beast of Crete. He appears again and again on the

THESEUS KILLING THE MINOTAUR.

King Minos stands at the right with his hand raised in imprecation, while at the left Ariadne holds out the skein of yarn by which she guided Theseus from the labyrinth.

From a Greek amphora.]

walls of the palace at Cnossus. There is one picture which shows a magnificent charging bull between two maidens, and a youth vaulting over the bull's back. This seems to be an acrobatic performance, perhaps something like the modern bull-fight of Spain. On the famous gold cups of Vaphio, among the most beautiful metal-work ever produced, are more bulls, some in the act of being caught in a net. As for the Labyrinth, the great palaces of Crete are a maze of rooms

at different levels. The architects of Crete knew nothing of the simplicity and balance of design which appeared later in

From Evans' "Scripta Minoa," by courtesy of the Macmillan Company.

A CLAY DISK DISCOVERED AT PHÆSTOS WITH AN ALPHABET OF PICTOGRAPHIC CHARACTERS STAMPED ON IT BY A CRUDE SORT OF MOVABLE TYPE.

Greece. Their work resembled much more the palaces of Egypt and farther east; the oriental palace, however magnificent, is apt to be a jumble of rooms. Now if one conceives that in distant, bloodier days Athens was in fact required to send youths and maidens to be sacrificed at Cnossus, and that

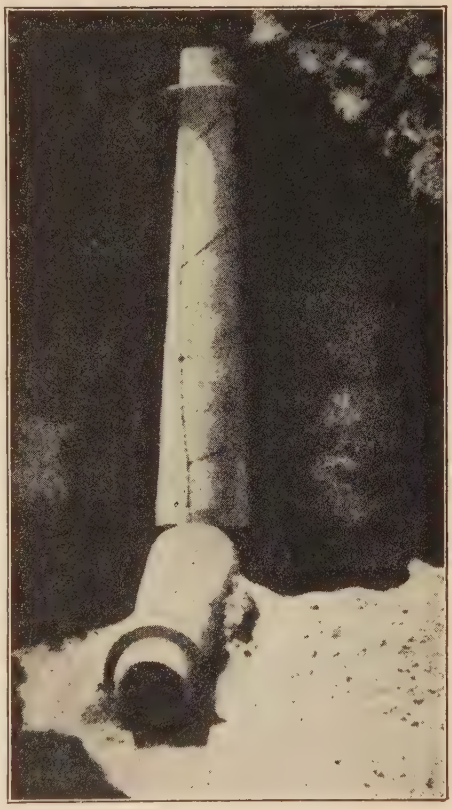
a great hero named Theseus made his way through the maze-like rooms of the palace there, found and killed the king who commanded the sacrifice, there is a basis of fact out of which the legend of the Minotaur might have been built. Perhaps discovery will confirm this interesting guess of the archæologists and bind the beginnings of Greece more closely than now with this ancient and vivid civilization.

The Cretans developed a writing of their own, from the picture-stage down to what appears to be an alphabet. Unfortunately, not a word has as yet been translated. It is the only alphabet that was ever originated in Europe. That it may have been, directly or indirectly, the source of the Greek alphabet, and thus of all our modern alphabets in the West, has been suggested as a possibility. No decision upon this point is in sight. The first paved road in Europe ran between palaces at Cnossus. In the throne-rooms of the great palace stood a simple, remarkably beautiful stone chair, the oldest throne in Europe. (It suggests the Gothic art of the Middle Ages in design.) There were little clay vases and kettles, as if made for a doll's house. What is perhaps most amazing was the modern plumbing of the palace at Cnossus. There were pottery drain-pipes six inches in diameter and an elaborate and sanitary system of drainage. This is not the oldest plumbing in the world, for copper drain-pipes were used in Egyptian temples and palaces a thousand years before. But the sanitation was better at Crete. It was equalled again only at Rome and in modern bathrooms.

Courtesy of the Metropolitan Museum of Art.

THE THRONE OF KING MINOS, FOUND IN THE GREAT PALACE AT CNOSSUS.

There was a later and lesser civilization in southern Greece. At Mycenæ the remains of a vast stone palace have been found. These were excavated before the palaces at Crete, and for a while the whole civilization was called Mycenæan. Another name sometimes given to it is Minoan, after King Minos. Ægean is the most accurate name, for it suggests the wide extent to which this civilization covered and encircled the Ægean Sea. In its flowering, around 1500 B. C., Cnossus in its gay magnificence looked across the sea to the mainland where stood the more sombre palace of Mycenæ, and to the northeast in Asia Minor on the Hellespont where rose the high walls of Troy.



From Evans' "Palace of Minos," by courtesy of the Macmillan Co.

A POTTERY WATER-MAIN IN THE PALACE OF MINOS AT CNOSSUS.

These were islanders or coast-dwellers, and the sea was a large part of their lives. The impression of a seal found at Cnossus shows a great horse travelling in a one-masted boat. There are oarsmen rowing as in an Egyptian boat. The work-

manship of this seal shows that it dates after 1500 B. C., and perhaps the event celebrated was the coming of the horse to Crete. (The horse reached Babylon soon after 2000 B. C., Egypt about 1750 B. C., it will be recalled.) On another seal

"THE LION'S GATE," THE ENTRANCE TO THE PALACE OF MYCENÆ.

is a boat with two crescent moons above the mast, which can be taken to mean that the owner was celebrating a two months' voyage. Beyond question the Cretans were a seafaring folk, and there seems no doubt that they were the first great mariners of the world.

The geographers can offer small explanation for this early civilization. Crete and the other islands of the Ægean are

heavenly spots, bathed in sunlight, brilliantly beautiful. Inland there are lofty hills—Mount Ida in Crete is 8,000 feet high—between which lie small plains where shepherds may feed their flocks of goats and sheep. There is fertile land for grain, there are vineyards and there are olive-trees, as along the whole north coast of the Mediterranean. In the sea are fish and sponges, and on the horizon lie other islands but a few hours distant. Life is rich, varied, and beautiful. No wonder that a gay and laughing civilization grew up here utterly unlike that of the more rigid people of the Nile.

But why one of the first civilizations here? There is no sufficient answer in geography. There is no need for irrigation in Crete. It is a lazy man's land. The formula which seemed to help explain Egypt and Babylon gives no aid. The moral is clear. One must not look to geography to explain everything. The Ægeans were a great and precocious people because it was in their blood so to be. In the end, race is always the controlling factor. Climate and natural resources can develop or limit, help or hinder; they can neither create nor destroy genius.

That genius of the Cretan people seems to have grown to maturity, to have flowered long and gloriously, and then faded. Mention has been made of northern barbarians overrunning the island, of palaces burned and abandoned. That is true; but years before, the decline of Cretan art and architecture is plain. When the invaders arrived some time after 1500 B. C., and catastrophe was in the air, Crete was

ripe for downfall. The fact is to be noted for later comparison. It is a simple formula to speak of barbarians wiping out a high civilization and setting back the clock by centuries. But here, at any rate, the high civilization had long declined, had been dying slowly for years, before the violent end arrived that scattered its ashes to the winds.

There followed—roughly from 1250 to 750 B. C.—a period of Dark Ages much like the Dark Ages in Western Europe from 400 to 1000 A. D. It was the period when the barbarians from the north were mingling with the older peoples of the Ægean, becoming fused into a new breed of men. There is not much history in these years; yet what exists is of great interest for the light it sheds upon the Greeks. Since it is an essential part of their background, it is best told in the Greek story.

Meantime, around the year 1500, great events were beginning in the north, in Asia, and in Europe. Thus far the story of civilization has been enacted wholly in warm and southern lands. In Crete the scene shifted somewhat to the north, but the peoples were southerners. Now for the first time northerners entered upon the scene. They came as destroyers, they remained as contributors to a new civilization.

There are many clues as to the identity of these barbarians from the north. Crete was not the only ancient civilization to be assailed by them. There were the Kassite barbarians who dropped down from the hills of Persia upon the merchants

of Babylonia, for example. It was a period of tumult and disturbance throughout the civilized world. It is important to see if some unity cannot be discovered in this movement of many peoples. Who is on the march, and whence and why?

CHAPTER XI

THE FIRST CIVILIZATIONS OF THE FAR EAST

THERE loom up dimly in the meantime, far to the east, the vast and mysterious peoples of China and India. Dates and details are misty. Modern science of the Western world has scarcely touched China. There have been few Eastern archæologists to dig for stone hatchets and ancient inscriptions. The modern point of view of Western historians, distinguishing sharply between myth and fact and seeking proof for everything, has barely begun to enter the Eastern mind. The field is so vast that archæologists have as yet accomplished little. There are left chiefly the traditional records. These are clearly a mixture of history and myth, and at what point myth ceases and history begins is a puzzling problem.

Estimates of historians vary considerably. Any dates must be regarded as tentative, subject to revision. There is evidence, however, against the extreme antiquity of China. Her civilization may not be the oldest or rank with the oldest. Egypt and the Sumerian civilization in Babylonia perhaps preceded her by a long stretch of time, even 2,000 years. The beginnings of Chinese civilization seem to belong somewhere in the second millennium, between 2000 and 1000 B. C. Her people then developed a system of picture-writing

Courtesy of the Boston Museum of Fine Arts.

CHINESE WORKS OF ART OF THE CHOU DYNASTY (1122–255 B. C.).

(*Upper left*) A jade ring used as a badge of rank.
(*Upper right*) A broken jade ring, supposed to indicate degradation of rank.
(*Lower*) A bronze ritual vessel.

which had probably become a system of syllabic signs by 1000 B. C.

Thus China may be tentatively regarded as beginning midway between the first civilizations at the eastern end of the Mediterranean and the next civilizations that followed in the same region. Her rise seems to have come after Egypt, Babylon, and Crete, before the later Semitic civilizations (Assyria, Chaldea, Phœnicia, and Palestine), and longer before those non-Semitic civilizations which resulted from the descent of the first northern barbarians and which lie ahead of us (India, Persia, Greece, Rome). But future excavation in the valleys of the great rivers of China may disclose far earlier civilizations, rivalling or surpassing Egypt or Sumer in antiquity.*

The beginnings of Indian civilization hold hardly less uncertainty. Lately discovered evidence has pushed back the dates of the Stone Ages in India several thousand years. It is conceivable that the first achievements of civilization may have been accomplished there at dates equalling the pioneer records of Egypt and Sumer. At present India's early story is but beginning to take shape, and here again a vast section of the human record remains in doubt.

Race links India with China, since both peoples have brown or yellow skins. Both nations are situated in the Far

*It must be reiterated that archæologists have still to search in the ancient deltas of China and that these preliminary guesses may face much revision. Moreover, India is certain to run China a close race in antiquity, may well outstrip her. The whole problem of the Far East is one of the least studied and least settled from the historian's point of view.

East. Buddhism has been a powerful force among the peoples of both countries. These are strong reasons for presenting their histories together. Yet geography has cut off China from India by impassable mountains and from Europe by dreary wastes, while leaving India more readily accessible from the northwest. As a result the early Indian story is repeatedly and intimately connected with that of the peoples to the west. In prehistoric time the Sumerian forerunners of Babylonian civilization may have come out of the east. At the dawn of history a people of northern origin invaded India from Persia. In the Christian era Mohammedans from Arabia conquered and colonized far and wide in the great peninsula. In the end India remained Eastern, but because of these important bonds with the Western record it is simpler to relate Indian beginnings in close connection with the Mediterranean and European story. In thus reserving for the moment the account of Indian origins, we must not forget their great antiquity.

Efforts to relate China to these other civilizations have failed. There have been many theories. Resemblances of culture to Egypt, Babylonia, Assyria, India, have been elaborated. China remains a chapter apart in the history of the world. The earliest Chinese hieroglyphics show eyes tilted up at the outer corners exactly as in the Chinese face today. The oldest Egyptian hieroglyphics show level eyes as throughout the Western world. Similarly the first Chinese that history knows were almost beardless and had lank, black

hair as to-day. There is no suggestion of the curly, bearded faces of the Assyrians and other Semites. Chinese types vary more than Western eyes perceive, but certain Mongolian features unite in the prevailing type. The Mongolian is short of stature; the head is broad; the nose is broad and flat; the hair is black and straight and grows sparsely on the face; the eyes slant upward at the outer corners; and the skin is yellowish, though varying all the way from light yellow to dark brown. Racially the Chinese are greatly mixed. None the less, the peculiar features which they present set them off from the Western world and point to a long separate history. Nor has that type changed noticeably in historic times.

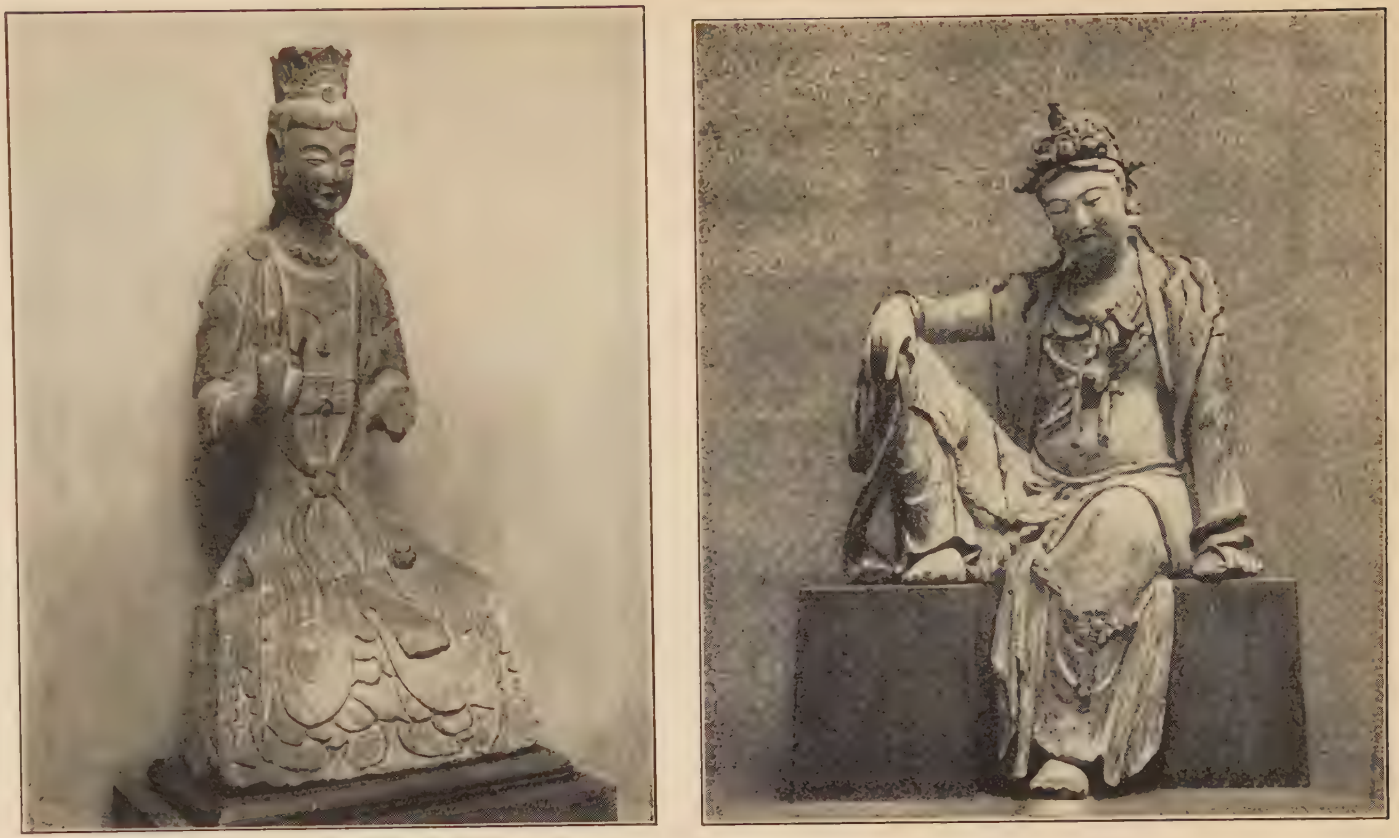
The parallel with Egypt recurs to mind. Egypt, by reason of its location, was the most isolated nation of the Western world in early times. For more than 3,000 years it flourished in peace and quiet with but one serious invasion. It developed a high and interesting civilization that never passed beyond a certain point. In particular, it halted its writing at the stage of syllable-signs, although inventing an alphabet.

The Chinese civilization, beginning 2,000 years after Egypt, has now lasted over 3,000 years, and has halted in much the same fashion as did Egypt. It made a magnificent advance in the first 2,000 years of its civilization, certainly as great as Egypt or Babylon or Crete, perhaps greater. Since then it has halted much as Egypt halted after the Temple Age around 1500 B. C. The odd coincidence that it never carried its writing to the stage of an alphabet has been noted

before. Intercourse with the West, through commerce, education, and missions, has now been active for a half-century, and may, conceivably, change the course of China radically. Left to themselves, her people remained stagnant for the last 1,000 years.

It is tempting to think that the isolation of China has had something to do with this peculiar history. To the east lies the Pacific Ocean, vast, uninviting. The Chinese have never been a seafaring people. The snow-capped Himalayan Mountains cut off all communication with the civilizations to the southwest. China has never been invaded from this direction. It is more open west and north, and it is from the west and north that invasions have come.

But the vast size of China has protected her much as the vast size of Russia has served as a defense in modern times. China is larger than all Europe, or all the United States and Alaska. (This comparison refers to China at its period of full growth when Mongolia was included.) Here is where the parallel of Egypt becomes inadequate. China is no tiny area, like Vermont, with a population at its greatest of 10 million, but the second largest nation in the world in area (Russia with Siberia is twice as large), and bearing a population to-day estimated at between 300 million and 400 million. (China is thus, roughly, a little larger than India, twice as great as Russia and Siberia, three times as great as the United States, more than all Europe.) There are no early figures as to the population of ancient China, but here is



Courtesy of the Boston Museum of Fine Arts.

TWO CHINESE STATUES OF BUDDHA, THE COMPASSIONATE LORD.

(*Left*) A stone figure, circa 500 A. D. (*Right*) A wooden figure, circa 1200 A. D.

plainly the growth of a civilization on a scale so great as to defy comparison with the little river and island civilizations to the southwest. If one imagines a primitive civilization developing over an area as large as the United States, and pre-

CHINESE JUNKS IN THE HARBOR OF NING-PO.
From an engraving by T. Allom.

serving a basic unity, of race and language and customs, throughout 3,500 years, one faces the problem which confronts the historians of China.

Probably the Chinese civilization began in river-cities like those of Egypt and Sumer. To this day the life of China centres about its rivers, and especially the two great rivers, Hwang-ho (or Yellow River) to the north and the Yangtze-kiang in the centre. The former runs through a great plain of yellow soil brought by the stream, and offers somewhat

the same opportunity for irrigation as the Nile and Euphrates upon a far greater scale. To the south the country is more hilly, but the same intensive agriculture, with spade and irrigation, prevails here as in the plain of Hwang-ho. Where the first centres of civilization were located, whether north or south, and how closely there is a parallel with the river cities of the Nile and the Euphrates are still matters for speculation. There is a great variety of climate in China —Peking in the north and Canton in the south are as unlike as New York and Havana—and it is certain that many types of man were present.

It seems clear that there were a large number of independent city-states before 1000 B. C., and that the emperors of these early dynasties had more religious power than political. (The reigns in China are grouped in dynasties, as in Egypt.) The Feudal Age this early period is often called, from its resemblance to the European system of the Middle Ages. The first great rulers belonged to the Han dynasty and reigned roughly from 200 B. C. to 200 A. D. With them began the story of China as a great united nation. In art, in government, in toil, in almost every feature of life, the peculiar institutions of the Chinese people were firmly established.

Of all these institutions, none is more typical of Chinese character than one man, the great Confucius. It is usual to speak of Confucianism as a religion, and it has certainly served the Chinese in place of a religion for 2,500 years. It

THE PROPHET CONFUCIUS AND HIS SCRIBES.

From "Confucius Philosophorum Sinensium Princeps."

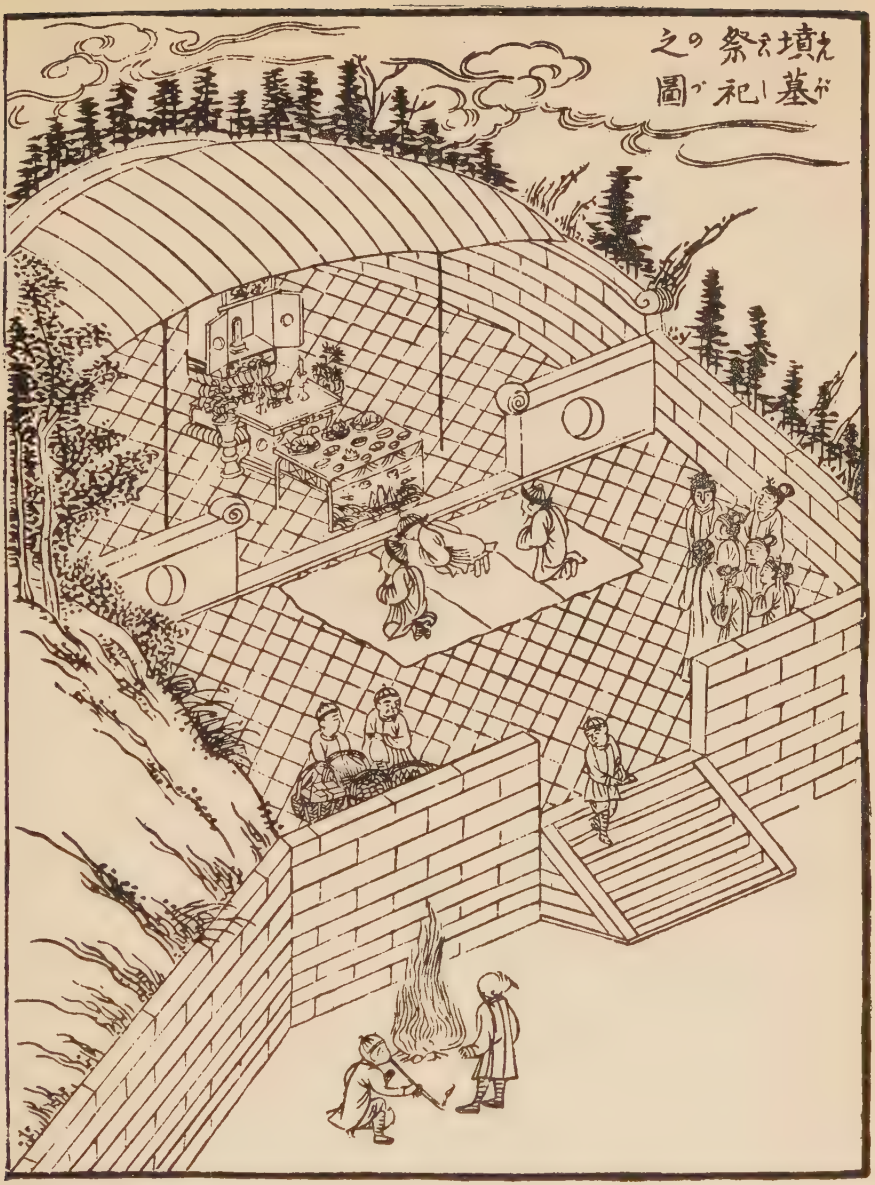
is hardly a religion at all, and it can be argued that the Chinese are not a religious people. Yet they are a highly moral people, honest, loyal, hard-working. Confucius was the perfect expression of this side of Chinese character, and it is largely through following the rules of life as laid down by him that China has remained stolidly irreligious and admirably moral through all these centuries.

Confucius was not a prophet of a religious faith like the Hebrew prophets, nor the prophetic founder of a religion like Buddha and Zoroaster. He was a sage. His books are full of pithy wisdom, good, practical, high-minded sense. The golden rule of the Hebrews in the Old Testament was the central rule of his doctrine. He phrased it: "What you do not like when done to yourself do not do to others." The rules in "Poor Richard's Almanac" which Benjamin Franklin wrote are more canny, less noble, crudely materialistic by comparison, but if the American people learned them all by heart as part of their education and faithfully made them their rules of life, caring more for them than for religion and churchgoing, the result might somewhat resemble the Chinese character.

Every doctrine of Confucius made for conservatism. Subject must submit to ruler, wife to husband, son to father, etc. He gave the strongest support to that reverence for ancestors which has been the most prominent form of Chinese worship since time immemorial. There is nothing highly spiritual in this attitude. The spirit of the dead man or

woman is believed to watch over the fortunes of the family —if properly propitiated. So offerings of meat and drink are made to an ancestral tablet. There are no great stone tombs to the dead as in Egypt, nor is there any effort to preserve the body after death. There is, however, for somewhat different reasons, an equal respect for the dead and a long-continued regard for them. Here is clearly one of the most conspicuous symptoms of Chinese conservatism. It begins during life, for expression of respect for parents is nowhere else in the world carried to such lengths. A son who exposed himself naked and allowed mosquitoes to feed upon his body so as to satisfy them before his father was ready for sleep is the hero of a standard fable. When parents are seriously ill, children pray that a certain number of years may be cut off their own lives and added to those of their parents. When parents die, mourning lasts for twenty-seven months, during which period the children may not marry, may not hold public office, may not play musical instruments.

The character of no people is as simple as this description of Confucianism would lead one to suppose. Confucius lived around 500 B. C. Before him, or perhaps contemporaneously with him, lived the Old Philosopher who founded Taoism. He was as unpractical as Confucius was practical, preaching a vague spiritual ideal rather than common-sense rules. His doctrines served to satisfy the religious needs of the Chinese in these early days. Much later Buddhism entered China, and all three doctrines—Confucianism, Taoism, and Bud-



Courtesy of the Boston Museum of Fine Arts.

ANCESTOR-WORSHIP.

Chinese kneeling before an ancestral tablet, with flowers, meat, drink, and other propitiatory offerings before it.

dhism—now flourish side by side. The Chinese have always been profoundly superstitious. They believe in evil spirits, and dread especially the spirits of those who have been wronged. That is why the worst revenge a wronged person can wreak is to commit suicide on the doorstep of the person who has wronged him. Such suicides are not infrequent. Houses and graves have to be arranged just so to avoid bad luck. Inside the front door of most houses is a screen which compels any one entering to turn right or left. The object is to keep out evil spirits, who can move only in straight lines. This is a description of China to-day, but it is not far from a description of China under the Han dynasty—except that Buddhism had not then taken the predominant position that it now holds.

A word must be said about the intellectual ability of the Chinese. Even at this early date a great interest in literature prevailed, and the books of the past, the classics, were faithfully studied. But the main interest of the Chinese was practical. The Chinese speculated little, they accomplished much. Iron came into use in the fifth century B. C.—only a few hundred years after its discovery by the peoples of the eastern Mediterranean. Already the Chinese were making beautiful bronze-ware and painting beautiful pictures. They built the Great Wall along the northern border, some 1,500 miles long and from 20 to 30 feet high. This was an enormous task, even though it cannot be compared with the Egyptian stone-work in engineering skill. They built water-

wheels for irrigation. They were and are marvellous cooks. (Only the French are supposed to surpass them.) But if the

Courtesy of the Metropolitan Museum of Art.

CHINESE PORCELAINS OF THE K'ANG-HSI PERIOD (1662–1722 A. D.).
(*Left*) A blue-and-white vase.
(*Right*) Figure of Shou-Lao, the god of longevity.

Chinese were ingenious and practical, they seem to have missed a number of great inventions by a narrow margin and to have ignored the results of others which they actually made. It was long supposed that they invented the compass, but that distinction is now denied them. They used powder

for fireworks in the seventh century A. D., but did not use it for firearms till the fifteenth century. They invented movable clay types for printing soon after 1000 A. D., but never made great use of them.

From a photograph © Ewing Galloway.

THE GREAT WALL OF CHINA.

These events in China run well beyond the dates reached in the Western story. By the time of the Han dynasty, not only had the great Persian Empire risen and fallen, but Greece as well. The Han dynasty can be thought of as roughly contemporaneous with the Roman Empire. Any comparison of achievement between nations is largely a matter of opinion, but there can be more or less agreement on

certain points. The Chinese civilization of this time is entitled to rank with any of the early civilizations to the southwest save that of Greece. As for a comparison with the other civilizations of the eastern Mediterranean, China was surpassed in certain respects, in art by Egypt, in religion by the Hebrews and by the Persians, in writing by the Phœnicians. It had an all-round record of achievement, in art, in industry, in government, in character, that is unique. By developing respect for custom both personal freedom and orderly local government have been achieved to an extraordinary degree. Also in its success in unifying the culture and customs of a great people, it far surpassed anything of the Mediterranean world, either then or since, for the matter of that. The great empires of Egypt, Assyria, Chaldea, were temporary captures of territory speedily ended. The empires of Persia and Greece were at bottom no more substantial. The greatest of all Western empires, the Roman, endured but a few hundred years. All were simply bundles of assorted peoples held together by might and lacking any inner unity.

If China had followed the Mediterranean and European precedents, it would have been a group of a dozen or more peoples. For reasons which no one understands, China took the other path. While developing many spoken dialects as different as Italian and Spanish and French, her people have maintained one written language for 3,000 years. Often weak in the externals of empire, in armies, in government, the Chinese people have maintained an extraordinary loy-

alty to one another and exhibited unique vitality. Conquered again and again by Mongols from the north and west, the Chinese have absorbed their conquerors and remained Chinese.

The contrast with the rival nations of the ancient Mediterranean and of modern Europe is complete. This theme will return when the later history of China is reached. From the beginning China turned toward this unusual type of inchoate unity and toward a conservatism that hampered progress and ultimately spelled stagnation. The peculiar geography of China, its isolation and vast size, offers a partial explanation, but leaves far more mystery in the character of this strange and able people.

CHAPTER XII

THE COMING OF THE NORTH

THE story returns to tumult and confusion around 1500 B. C. at the eastern end of the Mediterranean. This ancient world began at the crossroads of three continents, but henceforward the share of Africa will be small. In these centuries following 2000 B. C., when the barbarians of the north first come into view, it is a joint story of Asia and Europe that unrolls. The scene widens vastly. It stretches from India in the east across Persia, the lands around the Caspian Sea (where Europe and Asia meet), past Greece and Italy clear to the British Isles, a front of 6,000 miles.

Along that front are certain peoples that vary enormously in appearance. They are of many colors, of all heights, of every shape of skull. They speak scores of different languages. Yet when they wish to speak of a brother, a mother, or a father, they use words amazingly alike. Take this comparative list running from west to east:

WEST				EAST
English	Latin	Greek	Old Persian	Sanskrit, the Ancient Language of India
brother	frater	phrater	bratar	bhrata
mother	mater	meter	matar	mata
father	pater	pater	pitar	pita

Some of these languages are still used, others are not. The list could be extended to cover almost all Europe today. At the eastern end, where Sanskrit is no longer spoken, the resemblance still holds good in modern Hindostanee. Here is a list for modern Europe:

English	Norwegian	German	French	Russian
brother	broder	bruder	frère	brat
mother	moder	mutter	mère	mat
father	fader	vater	père	....

The list of words thus scattered from Ireland to the Ganges is considerable. Outside the names of the family there are names of domestic animals (including the horse and cow), the words for wagon and wheel, names of trees, the name of a metal, the word for weaving and other familiar words of primitive herding, farming life. It surely is not by chance that these resemblances occur. The question is what they mean. Is there a blood-relationship between Europeans and Indians or Persians? Is all Europe of one race because its languages are thus related? It was the study of Sanskrit that led to the discovery of these resemblances, and for a century philologists have worked upon the problem. In geology there is a mountainous backbone which runs east and west from the Pyrenees in Spain all the way to the Himalayan Mountains in India. It now appears that there is a back-bone of language that parallels these great mountains from sea to sea. It is important to understand that back-bone and what it signifies.

I. THE INDO–EUROPEAN PROBLEM

When the kinship of Sanskrit with European languages was discovered, it was at first viewed as the parent language of the whole group. Upon this basis a whole theory of race was built. It was assumed that a people had lived in southern Asia who spoke a language somewhat like Sanskrit. This people was called the Aryan people, which was the name of the ancient Persians. These Aryans were conceived as powerful and well advanced toward civilization. Some time after 2000 B. C. they marched westward in great numbers, overrunning all Europe and imposing their language and civilization upon the entire continent. Every people of Europe from the Greeks down were Aryans. Americans of to-day would be members of this great Aryan race.

This conception has been slowly modified and is now largely abandoned. It is certain now that Sanskrit is not the parent language but merely a sister of the other tongues. That there was once a parent tongue from which all the Indo-European languages are descended, some remotely, some closely, is considered certain. But where it was spoken and who the people were who spoke it are matters of great doubt.

The original theories were the work of philologists. Of recent years, with the development of archæology and anthropology, new points of view control. Language is now viewed as but one of a number of evidences of racial move-

ments, and a rather deceptive form of evidence at that. Races mix readily, languages with difficulty. The mere fact that all these peoples of Europe and southern Asia speak related tongues proves very little as to race unless checked by shapes of skulls, artistic remains, etc.

The tendency of modern opinion has been toward two conclusions. The first is to doubt that the cradle of the parent tongue was in Asia and to consider the possibility that it was in Europe. The second is to reduce the movement of people involved and minimize the influence which they had upon Europe, other than in the matter of language. The theory of a great Aryan people coming out of Asia to civilize Europe can no longer be maintained. Whether the bearers of the Indo-European tongue came originally from Asia or not, whether they were one race or a mixture of races, they were barbarians with no civilization to transmit. They brought a great gift in their language, and undoubtedly brought new life into the lands they entered. European civilization was born of their northern barbarian vigor and the well-developed civilization of southeastern Europe.

Modern Europeans speak Indo-European languages, but they are not Indo-Europeans or Aryans; they are Europeans, descended chiefly from peoples who were probably living in Europe long before any Indo-European language existed. That is why the name Aryan has been discarded by modern historians as a name for these languages. It has for generations been tied up with the idea of a great Aryan people of

© *Reinthal and Newman.*

RUSSIAN COSSACKS.

The Cossacks have remained almost as wild as their nomad ancestors. They are represented here in the act of writing a rebellious letter to their Czar.

From a painting by J. Repin.

whom Europeans are all descendants. The name Indo-European has been adopted simply to state the fact that the speakers of these languages range from India to Europe. That is all it means. It leaves one free to consider the question of race separately and with an open mind. This matter of names may seem a small one, but it is not. Words through long usage become incrusted with old theories and it is almost impossible to wash them clean.

Though the cradle of the first people speaking an Indo-European language cannot be definitely located even as between Asia and Europe, the sort of region within which it must be located is known and can be defined on the map with some probability. Just as the Semitic tribes came out of southern grass-lands in the Arabian Desert, so these Indo-Europeans came out of northern grass-lands. The northern plains divide into two areas north of the Caspian Sea. The western is to-day southeastern Russia. It is part of Europe. The eastern is in Asia. The Russian name for these treeless plains is steppes. They correspond to the prairies, the grazing-lands, of western America. To this day they are largely inhabited by nomads and seminomads, adventurous cattlemen, fine horsemen, the type of man from whom Russia drew her famous Cossack cavalry.

The story of the Semites and the Arabian Desert is here repeated with grave differences. First of all, the climate instead of being semitropical is as cold as Canada. One can scarcely overestimate the effect of this difference upon the

character of a people. It is because of that importance that this chapter is entitled "The Coming of the North." If the story of China, separate from the main stream, is left out of count, it may be said that civilization began in the south (just above the tropics) and spread slowly northward. Heretofore the civilizations have been southern in their origin. Now the more slowly developing northerners begin to play their part. As a result, progress moves slowly west and north in Europe.

Unfortunately, the greatest of the early civilizations, the Egyptian, could not spread upon its own continent. Cut off by the desert and the equatorial heat, it died in its tracks. There was no advance south and west. East and south there was some advance, as will be seen, across Persia and down into India. But desert and mountains prevented a farther thrust into Asia, and climate sapped the energy of the best hope of progress, the Indian people.

Thus, the civilization that started at the meeting-point of the three continents, Africa, Asia, and Europe, found its free and full development only in Europe. That is why the bulk of this record will be the story of Europe, and the march will be west and north along the Mediterranean, north to Britain and Scandinavia, and finally overseas to the Americas and around the world.

Being northerners, these early speakers of Indo-European tongues of the northern grass-lands had two great advantages over the Semites: they had the horse and the cow. The

flocks of the Arabian Desert were of sheep and goats. The beast of burden was first the ass, later the camel. The horse can be taken as the symbol of these northern peoples. Wherever it arrives, one can be sure that northerners are not far

THE HIMALAYAN MOUNTAINS, THE CHIEF BARRIER TO THE SPREAD OF EGYPTIAN CIVILIZATION.

behind. Its effect upon the Indo-Europeans was to enable them to move with far more ease and rapidity than could the dwellers in the Arabian Desert, and probably to be more roving and adventurous than the early Semites.

Also the northern grass-lands, while desertlike in sections, run gradually, especially in the west, into inviting forest-lands and park-lands. There is no sharp division between

"east of Jordan and west of Jordan." The promised land is all about, to be had for the asking, urging the wanderers to try a crop. Therefore, many of these Indo-European peoples

From a photograph © Publishers Photo Service.

A BEDOUIN SHEIK AND HIS FOLLOWERS IN THEIR DESERT CAMP.

probably passed at an early date into the half-herding, half-farming stage of the lake-villages of western Europe. They were not lean, swarthy wanderers in a thirsty land, like the ancient Semites, so much as roisterous, rough-riding cow-punchers whose wives and children dug gardens on the edge of the steppes.

The stage at which the original Indo-European tribes

Courtesy of the Paramount Pictures Corporation.

NOMADS OF THE NORTHERN GRASS-LANDS IN THEIR GREAT ANNUAL MIGRATION IN SEARCH OF FODDER FOR THEIR FLOCKS.

were living before they split can be roughly estimated from the list of words common to all the languages. They point to a people beyond the nomad stage and well on the road toward farming and village life. The word for a metal probably points to the rise of copper—which is to say that they were at the end of the Neolithic Age.

This original home of the first users of an Indo-European language may have been almost anywhere in these northern grass-lands. A favorite hypothesis at the present time pictures it in the steppes of southern Russia. But that is only one of many theories. One extreme suggestion would place it in Germany and Scandinavia and conceive the whole movement to have been an easterly one. But this has not received any considerable support. There are more solid facts when the first great dispersal arrives. This was probably along the whole length of the northern grass-lands, east and west, and there may have been many movements in both directions, some rapid, others slow. Here were formed the first variations in character and physique, and here took place the first variations in language from the parent tongue.

Since these grass-lands are more or less divided at the Caspian Sea, travel between the two areas, while not difficult, is not as simple as travel within each area. The Indo-European languages divide naturally into an eastern and a western group, and it is an interesting hypothesis that they were thus developed upon the two more or less separate areas of grass-land. The eastern languages have been spoken principally in

Asia, and all lie to the east of the other group with one minor exception.

Such was the supposed situation around 2000 B. C. when the great movements of Indo-European-speaking peoples be-

Courtesy of the Paramount Pictures Corporation.

NOMADS OF THE NORTHERN GRASS-LANDS CROSSING A RIVER.

gan. Perhaps drought was the cause here as in Arabia; but it may have been drought farther to the north or east that sent unknown peoples driving down upon the grass-lands. Such a wave of migration may be felt across a continent precisely as a wave crosses an ocean, and one need not suppose that these particular grass-lands dried up, however likely

that hypothesis may be. Accurate dates are impossible. It was not one swarming but rather a steady drift of tribes that developed, and it extended from India to Italy. One can take 1500 B. C. as the rough date by which these advancing northerners had arrived in such numbers as to change the course of history along this entire front.

East of the Caspian Sea the horsemen of the north split in two main groups, the eastern pushing southeasterly into India, the western turning south and west into Persia. West of the Caspian Sea they pushed southward into Greece and Italy and westward to the Atlantic. It will keep the general movement clearer if these movements are taken up in geographical order, beginning in the east and working westward. To a certain extent this follows chronology, for Indo-Europeans did not reach the Atlantic till several centuries after their arrival in India.

2. INDIA

These easternmost horsemen of the northern grass-lands went riding down over the mountains into India driving their cattle before them. They were light-skinned, and they came among a large population of dark men. They arrived with northern energy and will in a land of tropical heat, an intensely fertile country, yielding enormous crops for the asking, a paradise by comparison with their northern prairies, but a paradise fatal to energy. The inevitable happened. They were swamped by the dark-skinned men of the soil;

they became lax and fatalistic, as must any people to exist in such a climate. That is one of the limitations of climate which man has been as yet unable to conquer. The northerner looks down upon the man of the tropics and boasts of what he would do with such a fertile land. But, if he makes the attempt, he becomes as the southerner—or dies. The British rulers of India in modern times have kept their energy by remaining sojourners only. They cannot settle permanantly in India.

But before these Indo-Europeans sank in the ocean of dark men, they left an immortal legacy to India and to the world. They were not civilized, they had no writing, and they came among a people still uncivilized. They progressed but slowly. As will appear, the Indo-Europeans never originated a civilization anywhere. They never invented an alphabet or created a great work of architecture. Always the major sources of civilization came from the south. Their one great achievement in India was to compose the Veda, a collection of beautiful hymns. Partly these describe their adventures as warriors and cattlemen; chiefly they are a declaration of religious faith in the beauty and unity of the world, holding the pantheistic belief that the universe is, in fact, God. The Vedas are a strange medley, of unequal merit, composed by many poets over a large period of time from 1500 B. C. onward and not written down till after 500 B. C. They were written in Sanskrit, the ancient language of these Indo-Europeans. At its best it is great poetry, and the faith

Courtesy of the Boston Museum of Fine Arts.

A SCENE FROM THE "RAMAYANA," THE GREAT EPIC OF INDIA.

Sita, the bride of Rama, is held captive by demons, while Ravana consults his ministers.

From an eighteenth-century Indian painting.

Courtesy of the Boston Museum of Fine Arts.

INDIAN ART OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES A. D.

(*Left*) A miniature representing the Indian ruler, Jahangir, and his court.
(*Right*) A painting showing the God Krsta who charms humans with the music of his flute until they renounce the world and follow him.

expressed is noble and exalted. The religion was called Brahminism, Brahma being the name of the all-embracing God. The priests were called Brahmins.

This gift of poetry will be found running westward throughout the Indo-European peoples. It was their one art. Their language must clearly have been a great language to conquer far and wide as it did, and it is interesting to speculate how large a part the bards, who composed these hymns and songs, and recited them from generation to generation, must have had in forming the tongues.

Beautiful as was this religion of the Vedas, it had not a strong popular appeal. The great religion created in India was Buddhism, which was founded around 500 B. C. The two faiths lived side by side in India for many centuries. But it was Buddhism that conquered far and wide in the East. Though finally driven out of India, it is to-day the most widely accepted of all faiths. More than a third of the human race are Buddhists, one-fourth are Christians, and one-fifth Mohammedans. These are the three chief religions of the world. The cleavage between East and West is as old as history, and it is difficult for one to understand the other. But as contacts increase, the importance of mutual appreciation grows, and since Buddhism is to the East what Christianity is to the West, to understand something of its quality is to see a long way into Eastern character.

The founder of Buddhism was named Gotama and he lived in India around 500 B. C. Buddha is to the Indian the

general name for a preacher of truth who appears at intervals to purify the world. Gotama was the last such preacher, and he was known as Gotama Buddha, or simply the Buddha. In English usage Buddha means Gotama Buddha and no one else.

Buddha was a rich man and the son of a chief. At the age of twenty-nine he abandoned his riches and his family and went off in beggar's rags to live the life of a hermit and seek to learn the truth by self-study and reflection. He lived in a time when the old childlike wonder of the Vedas toward nature had been wrapped by the Brahmins in endless words and theories. The letter had killed the spirit of the ancient religion, and the time was ripe for a new revelation.

The doctrine that Buddha discovered and urged by word of mouth—Buddha, like Christ, never wrote down his faith —was unselfishness, but unselfishness carried to a logical extreme that individualists of the Western world have difficulty in comprehending. By constant meditation and self-analysis and control of mind and desires, one could reach a habit of mind, he preached, in which one would cease to desire anything selfish. One would forget oneself completely. What Westerners think of as self would cease to be. As a result would come perfect peace and joy. This state he called Nirvana. About this word much misunderstanding has arisen in the Western world. It was for long taken to mean a sort of eternal unconsciousness, a blissful death. It is often used in Western thought as a general term for oblivion. As a matter

Courtesy of the Boston Museum of Fine Arts.

GOTAMA BUDDHA.

From an Indian stone sculpture, circa 200 A. D.

of fact, Buddha seems to have meant by it a peace of mind that could be reached in life, and it was not at all a peace that prevented life or ended its activities.

Buddha said nothing of god or gods. He provided for neither priests, nor temples, nor sacrifices. He was concerned in living a good life rather than with elaborate theories about the universe or the externals of worship. He accepted from Brahminism the theory of transmigration of souls—that at death we are born again as human beings or pass into the form of animals, pigs, dogs, etc.—but explained it in a highly spiritual fashion to fit his theory that denied the existence of souls.

Such was the highly moral and practical faith of Buddha. In the hands of the priests and in the hearts of the Indian people it quickly became a very different thing. They stressed the transmigration of souls, which was not Buddhistic in its origin at all. Thus a priest could frighten one of his people with dread of becoming a pig. All the old gods were revived, more were invented, and a ritual of sacrifice and worship was developed. Worst of all, there was a tendency to view the Buddhist doctrine as an escape from the world, as a plea for an inactive, solitary life.

Now it is true that these corruptions were not in Buddha's mind. But a religion is what it becomes when applied quite as much as what it was in its creator's mind, and it is clear that some of these corruptions were due to weaknesses inherent in Buddha's doctrine. By preaching no clear doctrine

of god he left the door wide open for belief in every manner of god. (The Hebrew religion was strong precisely at this point where Buddhism was weak.) Furthermore, the Buddhist doctrine of meditation and self-analysis could not fail to promote the silent, passive, inactive type of human being. Buddha was a true man of the south in this doctrine and his religion a southern faith. Here is no belief born of rough-riding on the northern prairies. The inertia of the tropics speaks, the habit of a contemplative land where physical exertion was unpleasant and largely unnecessary. It is impossible to call such a religion Indo-European. There could not be a better illustration of how completely the northern blood of the horse-tamers had been engulfed in the fatalism of the south.

One further matter remains to be mentioned—caste. Long before Buddha the people of India were divided into four castes or classes, with the Brahmins, the priests, at the top, the fighting men next, and so on down. Below all the castes were the Pariahs—a word now used in English for any social outcast. There have been and still are social classes in every country of the world. But nowhere have the classes been as strictly preserved as in India. There the members of one caste may not marry into another caste or even eat with a member of another caste. To commit a breach of caste rules is to become a Pariah, a hopeless outcast. How this rigid system grew up is not known. One theory has held that it was the invention of the Indo-European invaders to keep their blood

(*Left*) Indians, of very low caste.

(*Right*) Brahmins, of the highest caste.

(*Left*) Merchants, of an intermediary caste.

(*Right*) Warriors, of the highest caste except that of the Brahmins.

REPRESENTATIVES OF FOUR INDIAN CASTES.

pure amid the dark races of the soil. But this view is not altogether certain. In any event, it does not explain the extraordinary hold which the caste system obtained and still keeps upon India. There are more classes than ever in India to-day and the rules are extremely strict.

The caste system seems cruel and unjust to the Western point of view, but it plainly serves a purpose in India. It gives every Indian (not a Pariah) a group of comrades and brothers. The caste serves as trade-union, lodge, and as a bond of fellowship stronger than any with which we Westerners are familiar. It is harsh and cruel in its restraints, but it gives something in return. Perhaps here, too, one can read the effect of climate. India, for all its easy crops, is a harsh and cruel home. Its rainfall is heavy but treacherous. Famines have occurred with pitiless regularity. As recently as 1877 five million people died of hunger. No wonder its religion is tinged with fatalism, and man tends to withdraw within himself. No wonder its society is organized on a basis that gives a minimum of freedom to the individual and a maximum of mutual aid.

In the vague records of these kingly, priestly ages of ancient India before the Christian era of the Western world, the name of one ruler, Asoka (reign, about 264–227 B. C.), is memorable. This prophet and idealist among emperors began as a warrior, but being converted to Buddhism abandoned conquest and ruled his great empire according to ideals far in advance of his time. He carved his faith in great stone

monuments which still stand, and devoted his life to humanitarian reforms, to use modern phraseology. He opposed capital punishment, he dug wells and planted shade-trees, he founded hospitals. Too little historical research has been done to place these early centuries of India in a clear light. But here plainly was a great soul and a great leader.

A huge and strange people thus slowly advanced into civilization here in the south, as Egypt and the Semitic civilization faded and Greece leaped upward. They possessed the gift of words and had already achieved a great literature. What was more, they had already given the world two great religions, one of which was destined to become the most powerful of all faiths. Whatever their later destiny, here was surely a mighty achievement.

By the chance of an invasion of northern barbarians, relatively few in number but powerful to command, the bulk of Indians learned an Indo-European tongue, and the descendant of that tongue, Hindostanee, is still the prevailing language of India after 3,500 years. But in the veins of the Indian people flows but a small stream of northern blood.

3. THE MEDES AND PERSIANS

Persia flares up like a bonfire in ancient history, to fade slowly and leave but embers of her former greatness. There has been no adventure as swift, no decline more complete.

Her people were few in numbers. Yet her armies conquered and held the entire civilized world for 200 years.

Courtesy of the Boston Museum of Fine Arts.

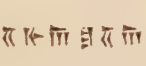
AN ENTRANCE INTO NIRVANA.

A disciple of Buddha is raising himself from the ground by the power of meditation.
From a painting of the Sung dynasty by Chou Chichang and Ling Tin Kuei.

PALACE IN PERSEPOLIS

Road building and postal service

Coined Money



Cuneiform alphabet

ZOROASTRIANISM

B.C

300

400

500

600

SELEUCID EMPIRE

Darius III. defeated by Alexander

Artaxerxes II.

Salamis ✕

Xerxes

Marathon ✕

Darius

Cambyses invades Egypt

Babylon taken

Croesus defeated

Cyrus, Persia, Medea and N. Iran united

Medeans aid the Chaldeans at Nineveh

Roles

Only Greece remained free, free to gather strength and finally conquer the conquerors. The Persian territory is considerable, a fifth smaller than Mexico. Like Mexico, it is a high plateau surrounded by lofty mountains. But it has a great salt desert at its heart, and only the border-lands are fertile and habitable. One-third as large as India, its population is to-day only 10 millions as against 300 millions in India.

The Indo-Europeans who invaded India were the same stock as the ancient Persians. The two groups lived as one people east of the Caspian, and separated only when the advance into India began. Thereafter they lived in totally different climates; Persia is as dry as India is moist, and by no means as hot, owing chiefly to its elevation. It is probable also that these Indo-Europeans found a smaller population upon the soil, and were not as rapidly swamped as were their cousins in India. At any rate, they certainly retained their hard-riding, adventurous, northern spirit longer.

The Medes held the hills to the north, and they have already been observed in action before Nineveh, aiding the Chaldeans to destroy the great Assyrian Empire. The Medes were the same breed as the Persians to the south, and for a long while were the more powerful. Through a thousand years these Indo-European nomads had been settled in the western hills looking down upon the Tigris valley, while the great Semitic civilizations came and went. They had become largely a hill people, with flocks to herd and fields to till, and

they were still without writing or art. Occasional echoes of them are heard from 1400 B. C. onward as far away as Syria, as if bands had gone west as mercenaries or plain adventurers. It was just before 600 B. C. that the Medes began to play their part in the Tigris valley.

From Jackson's "Persia Past and Present," by courtesy of the Macmillan Co.

A BAS-RELIEF, SUPPOSED TO REPRESENT ZOROASTER, CARVED ON A ROCKY HILLSIDE NEAR BEHISTAN.

It is hard to say why the Persians launched upon their great career of conquest. The historians who believe that it is great men who determine the course of history would say that it was because a certain King Cyrus came to the Persian throne in 550 B. C. There were probably other reasons. A new and inspiring religion had been founded by a prophet named Zoroaster. He may have lived as early as 1000 B. C. or as late as 500 B. C. It is interesting to compare this religion with its contemporary, Brahminism, in India. Both were the product of Indo-European invasions from the north. Both harked back to the same Indo-European gods of the hills and valleys, sky, sun and star, earth and fire. The

Vedas held much of the original spirit. The change came steadily in India, and Brahminism gradually took on the atmosphere of the south, calm, meditative, speculative. Zoro-

THE ANCIENT FIRE-ALTARS NEAR PERSEPOLIS.

aster conceived of the universe as a great battle between Good and Evil, between Light and Darkness. Man stood in the centre of the fight and must aid one side or the other. He continued the old primitive worship of fire as the symbol of God, and near the ruins of Persepolis, the ancient capital of Persia, are still standing two great fire-altars where the

From Perrot and Chipiez, "Histoire de l'Art dans l'Antiquité."

ANCIENT PERSEPOLIS.

From a reconstruction by Chipiez.

priests of Zoroastrianism and the kings of Persia bowed down before the sacred blaze. Such a religion tended not to take man out of the world into a land of meditation, but to keep him in the forefront of doing. It was a northern faith, a true expression of northern character. At the same time it was a great advance from the earlier nature-worship of the northern nomads. It set a high moral standard; it marked a long step toward the worship of one god. It was a perfect expression of national character, and it undoubtedly did much to unite the Persian people and inspire them with a will to conquer in the name of their great faith.

There were two great kings of Persia, Cyrus the Great and Darius. Both brought a new spirit into this region of western Asia, where civilization was now a story 3,000 years old. They could be cruel in war if angered, but there was a new generosity in their treatment of the conquered. Herodotus, the Greek historian, described the Persian ideal as "to ride, and to shoot, and to tell the truth." Plainly there still survived in these descendants of the steppes some of the largeness of view of the open spaces in which their race was bred.

Cyrus came to power in 550 B. C., and he had first to conquer his fellow Indo-Europeans, the Medes. This done, he faced an attack by the Lydians of Asia Minor under King Crœsus. These were probably of Hittite descent, and were the richest people of the age. They may have been the inventors of coined money, since the oldest known coins are Lydian and of this period. Even among the old civilizations

of the eastern Mediterranean the Lydians were rated soft and overluxurious, and they were no match for the hardy mountaineers of Cyrus. It was with the bow and their horsemen that the Persians gained their battles. Their tactics were to overwhelm their enemy with a hail of arrows and then ride them down. Only by coming quickly to a hand-to-hand conflict could they be beaten. As will be seen, it was in this fashion that the heavy Greek infantry finally prevailed; theirs was a victory of spear against bow. But now the bow conquered, all the riches of Crœsus availed him nothing, and the Persian Empire at one stroke ran to the sea. Turning back to a nearer enemy, Cyrus attacked Babylon and the Chaldeans. Here he faced another ruler whose name is a common symbol for oriental luxury, Belshazzar of Babylon, whose feast and downfall are described in the Old Testament (Daniel 5). The fall of Babylon brought the whole Chaldean Empire under Persian rule. From Persia to the Mediterranean, Cyrus the Great was lord. All this had been accomplished in ten years.

In no way did Cyrus better display his generous point of view than in his treatment of the captive Jews of Babylon. They had hymned him as their hoped-for deliverer and he did not disappoint them. When Babylon fell, they were set free to return to Jerusalem, and many of them did so. It was these returning Hebrews who raised Jerusalem again from its ruins, and under the benign Persian rule brought all Palestine back to prosperity.

Cambyses, the son of Cyrus, succeeded his father on the throne and while he rounded out the empire by invading and conquering Egypt, he showed the typical weaknesses of the inheritor of a great power. He began to learn the vices of the later Semitic despots. Meeting with disaster in a campaign in Upper Egypt, he seems to have gone mad with rage, to have violated tombs and desecrated temples. Had he had a son of his own character to succeed him, it is safe to guess that the decline of Persia would have set in within these three generations of rule. But he was childless, and the throne went to a distant cousin, the great Darius, as able a general as Cyrus and a greater organizer.

CYRUS THE GREAT.
From a bas-relief at Parsargadæ.

These rulers of the civilized world had been but fifty years before kings of barbarian hill towns, without writing, without art. If one may single out one quality above all else

for praise, it was their ability to learn and make their own. Darius brought artists from all the world to build his Persian cities. He coined money in the new Lydian fashion, gold and silver. A cuneiform alphabet was adapted to the Persian tongue, and government was carried on in the two languages, Persian and Aramaic. Darius used what he could of the Assyrian framework of government, but he filled it with his own spirit. He was the first benevolent despot, it may be said. He left his subject peoples all the liberty possible, including their several religions. There was none of the brutal annual raiding of the Assyrians for gold and loot. Darius was crowned king of Egypt and Babylon; the rest of the empire he divided into twenty provinces in charge of royal governors called by the Persian name of satraps. He demanded only a fixed and reasonable levy. As a result he built up an empire that did not fly apart the moment he died, but that survived his death a hundred and fifty years, outlasting a long line of weak emperors.

Darius had the imagination to see that his empire must have fleets to be truly powerful. He built his own ships and made the Phœnicians his friends. Thus from his palace at Persepolis, in the far hills of Persia, the Great King commanded his galleys upon the Persian Gulf, in the Red Sea, to the farthest waters of the Mediterranean. No wonder he carved on the wall of his great staircase at Persepolis the proud words: "Darius the king saith: This land of Persia, which Ahuramazda [the Zoroastrian God] has intrusted to

me, the land that is beautiful, that hath good people and fine horses by the will of Ahuramazda and my will, it fears no enemy."

Thus the descendants of these eastern Indo-Europeans gave this whole region of the ancient civilizations 200 years

THE SEAL OF DARIUS.

of peace—from 550 to 350—and a generous peace which fostered the spread of ideas, the interchange of culture. It is difficult to estimate the service rendered by such a nation. The simplest method is to dismiss the Persian Empire as a thing which had its hour of glory and then disappeared. But the forces which make for progress are too complicated to admit of easy answers. If Cyrus and Darius did nothing else, they left behind them a great idea, the idea of unity, the notion that all the nations of the world might be assembled under one rule. One conqueror after another sought to fol-

low in their footsteps, and a mingling of peoples and ideas resulted, if no more.

Xerxes, son of Darius, succeeded to the throne. He was a typical oriental despot, weak, vain, vicious. Under him the empire suffered its first great defeats. Yet the bulk of the

Courtesy of the Metropolitan Museum of Art.

SYRIANS BRINGING TRIBUTE TO XERXES.

From a carving on the staircase of the Hypostyle Hall of Xerxes II; is now in the Metropolitan Museum.

work of Darius survived until a yet greater conqueror of northern blood, Alexander the Macedonian, came out of the west and brought all western Asia to heel in 333 B. C.

But that is the sequel of the story of Greece which belongs in a separate chapter. Already crucial points in that story have been passed, the first conflicts between Persian and Greek that heralded the ultimate victory of the west. Marathon was fought under Darius, Salamis under Xerxes. Both

belong on that small list of battles that decided not merely the fate of nations but the fate of civilization.

It is time to leave the Persian Empire, becoming orientalized and declining toward an ignominous end, and follow westward the far-flung line of northerners. Let it not be forgotten, however, that these horsemen of the Persian plateau were own kin of those Greeks who are soon to face them in the west. It was written perhaps in their climate, perhaps in the mingling of their blood with peoples of the south, that they could not endure. There is evidence that the climate of Persia has changed for the worse, and perhaps drought was their true conqueror. In any event, they wrote a clean, brave page of history, and few peoples can do more.

4. THE NORTHERNERS WHO HELPED MAKE GREECE AND ROME

The northern invaders of Greece and Rome come next in the Indo-European line. The rise of these civilizations, beginning in Greece about 500 B. C , in Rome about 300 B. C., marks the commencement of a new stage of human progress, and their development will require separate chapters. They are mentioned here to make clear their relationship to the broad movement of peoples.

Following the northern grass-lands around the Caspian Sea, one comes to what is now southeastern Russia. The same story of raiding nomads is heard here, though they never came far enough to conquer a civilization and, in turn,

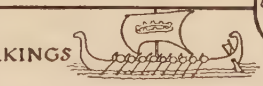
be conquered by it. Scythians they were called by the early historians. They are probably a link in the Indo-European chain, though definite proof is lacking.

Beyond lie the Carpathians and the end of the northern grass-lands, save only for small detached plains. Northerners driving west and south would be likely to reach, first of all, Greece, and, second, the Italian peninsula. So they actually did, and the two great civilizations of Greece and Rome were the result. Enough has already been seen of the horse-taming barbarians to understand that they could never have created such civilizations by themselves. Both were, in fact, built upon deep foundations. Both Greeks and Romans were the result of a fusion of ancient Mediterranean peoples, already possessed of a high civilization, with a sprinkling of these northern barbarians, who brought with them a great language and unbounded youth and vitality.

There were no other ancient civilizations on the Mediterranean that these western Indo-Europeans could fuse with and they made no other civilizations. They remained barbarians for a thousand years and more while Greece and Rome rose and set, and they were finally civilized only when the torch of these ancient civilizations fired their souls. That is the story which will be traced in the next section. It will carry the record of Europe far beyond the rise of Greece and Rome, which will be described thereafter.

THE COMING OF THE NORTH

The Teutons adopt Christianity and Roman culture



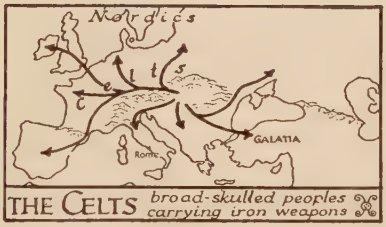
VIKINGS

DARK AGES

500

SECOND INVASION (Teutons)

Huns



THE CELTS broad-skulled peoples carrying iron weapons

A.D.
B.C.

Julius Caesar conquers Gaul

The Gauls (Celts) burn Rome

500

The Persians adopt semitic civilization

Spreading of IRON in Europe

The Achaeans etc. adopt the Ægean civilization

DARK AGES

1000

1500

FIRST INVASION (Indo-Europeans)

The Hittites and Kassites adopt the Babylonian civilization

Spreading of BRONZE in Europe

STONEHENGE

2000

Mediterranean peoples in Southern and Western Europe

NEOLITHIC AGE

5. THE LONG NIGHT IN WESTERN EUROPE

Dawn has broken over the eastern Mediterranean, and wild riders of the north have poured down into that first sunlight of civilization. The western kinsmen of these wanderers are now to be traced as they march into westernmost Europe. It is night they enter, neither sunlight nor the faintest flush of dawn. The year 2000 B. C. found western Europe at the end of the Neolithic Age, with the lessons of herding and farming learned as well as the discipline of village life. The climax of this barbarian age of polished stone tools was the lake-village of Switzerland and the people who built the rude if magnificent temple of Stonehenge on an English plain.

It is the period that the archæologists call the Bronze Age and the Iron Age. As has been noted, this is an accurate and convenient dating of progress, but it is apt to put undue stress on the discovery of metals and send to the background the far more important event, the invention of writing. The Age of Bronze was far more the Age of Writing in all the oldest civilizations—in Egypt, in Babylon, in Crete. If one has any doubt as to which is the more important, metal or writing, this story of western Europe should settle one's mind.

Bronze coming probably from the East spread throughout Europe and into England by 2000 B. C. Iron followed a thousand years later. But western and northern Europe completed their civilization only in the centuries following

Charlemagne, after 800 A. D. in the Middle Ages. That is to say, western Europeans remained for nearly 3,000 years in the metal ages without moving out of barbarism. There were reasons for this in the geography of Europe and in the character of the peoples. Civilization first developed in fertile,

A GROUP OF HUTS IN A SWISS LAKE-VILLAGE.
From a painting by W. Krauz.

sheltered corners of the world, not in a forest-clad continent open to attack from every quarter. Also the northerly races of Europe developed slowly, just as some trees are the last to bud in the spring. There is no question of praise in this matter of early or late development. The precocious south and the slower north each had merit. What is important to note is that these delaying causes recorded their effect in the failure to develop writing. Western Europe never created an alphabet of its own or learned to write until taught by Rome. Without writing to hand down accumulated wisdom, no amount of skill in forging bronze or iron could win civilization.

Stonehenge was built about 2000 B. C. That was a thousand years later than the first of the Great Pyramids of Gizeh. But Stonehenge was a magnificent achievement of the Stone Age, and had it been followed by a great civilization with the introduction of bronze, there would be a noteworthy parallel, a thousand years later, to the history of Egypt. It was not so followed, as has been noted. For 3,000 years after Stonehenge, western Europe remained barbaric. When civilization finally arrived it came from the Mediterranean.

The arrival of the speakers of Indo-European tongues in western Europe is of the greatest interest to Europeans and Americans, for their distribution made history. Yet since they possessed no writing, history is thrown back again upon archæology and anthropology, upon pottery and metal-work, upon graves and skulls. One plunges back into that anonymous, impersonal prehistory from which, thanks to writing, the countries of the eastern Mediterranean had long before emerged. The only verbal echoes of this past which have come down are those traditions which were preserved by the poets in songs of heroic adventures recited to generation after generation, handed down by word of mouth, and not put in writing till the Christian era. These are immensely valuable as a picture of the time, even if not for exact historic facts. It is also to be remembered that archæology reveals far more of the life of a people than early history. The lack is chiefly in dates and names.

What, then, is the story of these dim horsemen riding

A RELIGIOUS FESTIVAL OF THE EARLY BRITONS AT STONEHENGE.

westward over Europe in the centuries after 2000 B. C.? So long as the language test was followed and the theory of a great Aryan race upheld, it was simple enough. Vast numbers of this great Asiatic people came pouring in, enough to people all Europe. All the civilizations of Europe were Aryan. We were all Aryans. But now that the language test is seen to be inconclusive, what do archæology and anthropology say? No final and complete answer, it must at once be made clear. It is known that these Indo-Europeans from the grass-lands spread over Europe some time after 2000 B. C., and that they spread their language far and wide over the Continent. But there may not have been great numbers of them. They may have been hardly more than a sprinkling of powerful barbarian conquerors. As was observed in India, such a small minority can impose its language, if a great language, upon a vast number of people. Also, these invaders were barbarians and remained barbarians save as Mediterranean civilization taught them better things. So much is fairly clear. What is still doubtful is the identity of these Indo-Europeans. How many types were there? Where did they settle and what did they look like? Which among modern types of Europeans display their characteristics?

The only answers to these questions come from the anthropologists through their theories of race. Unfortunately, the science of anthropology is too young to yield sure results. It is still in a highly speculative stage. Skull measurements are the chief facts upon which efforts have been made to de-

fine enduring types of Caucasian man. A few scientists reject the evidence of skulls altogether, contending that their measurements have no permanency through the generations. Most anthropologists, however, feel that the proportion of the skull—whether broad or narrow—is an enduring and basic factor. Many thousands of ancient and modern skulls have been measured and, coupled with other facts, have furnished the basis for interesting hypotheses. Provided the tentative nature of these anthropological theories is understood, there is no harm in considering them. What follows must be read in the light of these reservations. As a rough generalization, one can feel fairly sure that there is such a thing as race—that there are types or strains of man which persist over long periods—but that anthropology is still far from a satisfactory definition of their features.

It will make the issue clearer to describe the three general types of man that most anthropologists think they see in Europe to-day. They are: Mediterranean man, Nordic man, and Alpine man, to use the prevailing terminology. All three would be branches of the Caucasian division of mankind. They are sometimes described as three zones of mankind, running east and west across Europe: the first in the south along the Mediterranean, the second, Nordic man, in the north, and Alpine man wedged in between. But, of course, the zones were greatly confused; in the west, Mediterranean man spread northward along the Atlantic coast, because of the mild climate; and in the east, Alpine man spread north-

ward over most of Russia. Also there are untold combinations and mixtures of the three types. Here is a description of the three types as they are conceived to appear when found in more or less purity:

Mediterranean Man. A pure form of this type is found to-day in Portugal. He was dark, graceful, of oval face and narrow skull, of short or medium stature. Roughly speaking, he is supposed to have surrounded the Mediterranean in Neolithic times, and made his way across France and throughout the British Isles, wherever the warm Gulf Stream gave him the mild climate he needed. If so, he probably built the megalithic monuments of Europe. It was his blood which largely peopled Egypt and Crete and gave the world the first two Mediterranean civilizations. The type may have been fixed in Africa and spread northward; but upon this point there is no agreement. This theory would regard him as the chief type of Neolithic man in western Europe. Iberian is the name for the westernmost branch of this race that pushed up through Spain and Portugal. Ligurian is the name for the branch that crossed into Italy. The eastern strains were greatly confused and are still but poorly understood. Pelasgian is the name often applied to the ancient stock of Greece.

Nordic Man. By this designation is meant the peoples who somewhat later appeared in Scandinavia and northern Germany. They were tall, narrow-skulled, with blue eyes, flaxen hair, and high aquiline noses—the Viking type. The

type is common to-day in Scandinavia, in northern Germany, in parts of England.

Alpine Man. Here is the great battle-ground of the anthropologists. Some deny that there was such a race, considering that Nordic man and Mediterranean man merely developed a broad skull in the highlands of Europe, just as hill cattle are said to develop broad heads. The prevailing view, however, treats Alpine man as a separate race that pushed westward along the mountains of Europe. He had a broad skull and a stocky body, neither tall nor short. There is much confusion as to his coloring; many were gray-eyed, with chestnut-colored hair—between the dark men of the Mediterranean and the flaxen men of the north. Alpine is a recent name and not altogether satisfactory, for Alpine man becomes more and more numerous as one goes east, and spreads out over most of Russia, which is not Alpine in the least.

One word of warning must be repeated. By every theory these races were not of pure stock and all were soon to be greatly mixed again. All the prehistoric evidence points to early migrations and minglings. Broad-headed skulls of the Alpine type appear in Europe in the Old Stone Age, though Neanderthal man and Cro-Magnon alike had narrow skulls. In Neolithic times there were many broad-heads among the men of the lake-villages. (Perhaps these early broad-heads were advance waves of the same stock which later sent Alpine man across Europe.) The divisions described are conceived to be simply prevailing types produced by long periods

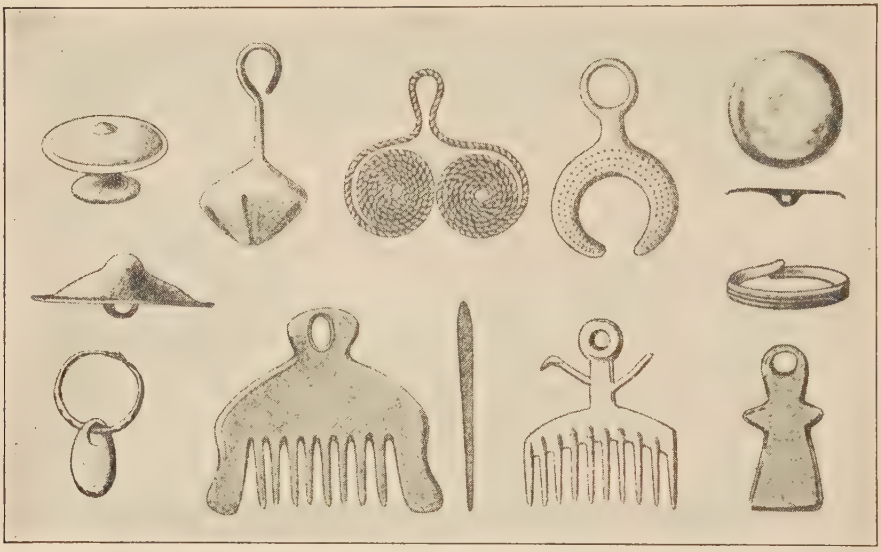
of relative isolation, undisturbed by any great intermixture. It is by the mixture of these three types in varying combinations and proportions that the diversity of modern Europe has been produced. No new stock has entered Europe in large numbers since these distant migrations two and three thousand years ago.

The puzzle is, which of these three races introduced Indo-European languages? The older Mediterranean race can be disregarded. These were plainly the stock on the soil when the horse-tamers arrived. Their blood is largely represented in modern Europe, especially south and west. It was their genius which laid the foundations of Western civilizations. But they did not speak an Indo-European tongue. (Conceivably Basque is the solitary remnant of their speech in far western Europe, but evidence is lacking to confirm or deny this speculation.)

There remain Alpine man and Nordic man, and here is the crux of the problem. Which of these races brought the Indo-European language to Europe? Or did both? National feeling has played its part in the great debate on this problem. German scientists have argued that the tall blonds of north Germany were the original Indo-Europeans, and that they began and developed around the Baltic Sea. A cult of the dolichocephalic blond has arisen. Its members have contended that this type of man was destined to be the conqueror of the world. It is hard even for a scientist to be impartial when his work touches his national prejudices. Each reader

can feel his own prejudices awaken as he reads the arguments.

Since the effort here is to hold strictly to that which is known, it must be set down at once that science cannot decide whether it was Nordic man or Alpine man or both that



ORNAMENTS OF THE LATER BRONZE AGE FOUND IN THE SWISS LAKE-VILLAGES.

spread the Indo-European languages throughout Europe. It would be utterly misleading to treat any of the current hypotheses as established truth. But since it is difficult to tell the story of western Europe without using one Indo-European theory or another upon which to hang the record, one will be sketched which at the present time—if the theory of race is accepted—accords well with the known facts. The facts will be kept clear from the theory, and the warning

will be repeated that the hypothesis must be viewed simply as one key with which the anthropologists are trying to unlock a particularly difficult lock. It may not work and the final solution may be quite different. The details are vivid, at any rate.

The period under consideration began around 2000 B. C. and ran well into the Christian era. The historical period of written records began only in the first century B. C., and then only with the writings of the Roman conquerors, Julius Cæsar, for example. The first metals found in the remains of western Europe were gold and copper. They formed a transition stage from stone to bronze. Copper could not drive out stone, however, for a copper tool will not hold its edge. (This copper-using period was the exact stage that had been reached by many of the North American Indians 2,500 years later, when America was discovered.) The knowledge of how to mix copper with tin and thus make bronze, a much harder metal, probably came from the older civilizations of the eastern Mediterranean; but there are some anthropologists who argue for an independent discovery in Europe. There is plenty of copper in Europe, and there are tin-mines in Wales and Brittany.

Bronze was in full use in Babylon and Egypt by 3000 B. C. and may well have been discovered by 4000 B. C. Bronze first reached western Europe in the Swiss lake-villages around 2000 B. C. It entered England and Scandinavia a little later. As has been said, the Bronze Age in western Europe lasted

Courtesy of the Boston Museum of Fine Arts.

GREEK WEAPONS AND ORNAMENTS OF THE BRONZE AGE.

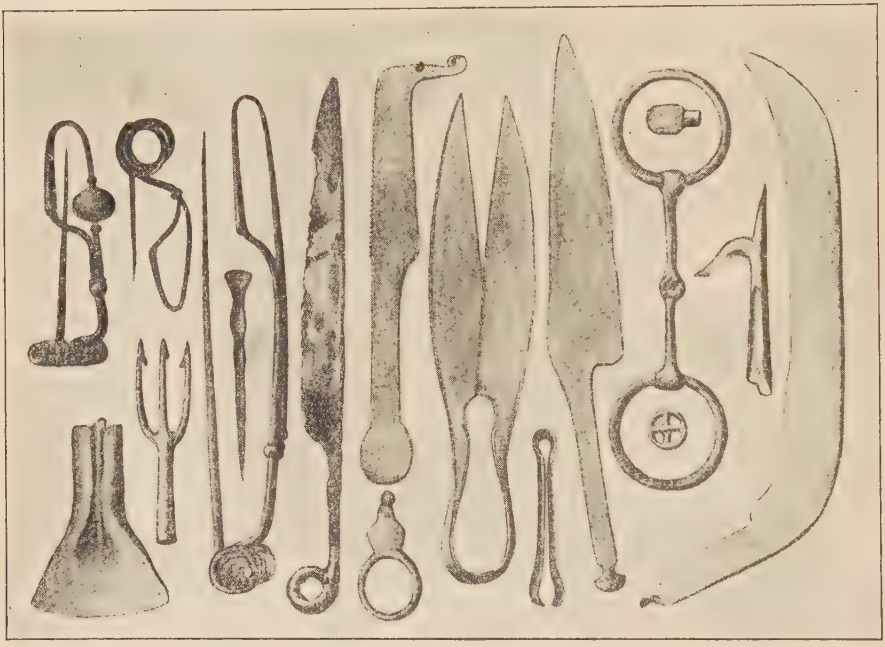
roughly from 2000 to 1000 B. C. The first bronze tools were modelled closely after stone hatchets, and it was a long while before shapes taking advantage of the qualities of metal were

thought of. That is the universal history of inventions. When the steam-engine was invented, the first passenger-cars were stage-coaches arranged to run on rails. The same style of car still serves a large part of Europe. Similarly with the automobile; the first models were horse-drawn carriages, and it was many years before the automobile was designed independently of its ancestry. Man has always poured his new wine into old bottles.

Ultimately the bronze industry reached a rare state of skill and beauty of design. A wholly new weapon came into use, the sword. It was straight and narrow in Gaul (the region of modern France), a prolonged dagger, meant for thrusting. The workmanship of the best bronze weapons has never been surpassed. When one realizes how accurately the moulds must be made, what skill is required to pour in the metal and to secure flawless surfaces, one can appreciate what high mechanical skill these Bronze Age artisans achieved.

Somewhere in the course of this Bronze Age comes the first evidence of the arrival of a new people in Europe. In England especially is the change unmistakable. The method of burial changes and the shape of the skulls changes at the same time. By an odd coincidence the two changes parallel one another and offer an easy way of remembering what happened. Up to this time the burial-places are long and narrow, and the skulls found in them are usually long and narrow, typical of the Mediterranean race, as has been noted. Round burial-places now become the fashion, and broad or

round skulls begin to appear in them. There is not as clear a change on the Continent, but the skulls become broader throughout this period. There is another important change in the manner of burial. Heretofore the body was buried on



INSTRUMENTS OF THE EARLY IRON AGE, FOUND AT THE STATION OF LA TENE IN SWITZERLAND.

its side in what is called the "contracted" position; that is to say, on its side, with knees doubled up. (Why this was done, the archæologists are not agreed; probably it had a religious significance. It is found throughout the countries inhabited by Mediterranean man, from Egypt to England.) At about the same time that the burial-places and the skulls become round, this ancient form of burial disappears, and the body

is often burned before burial. Incineration continued to be the prevailing practice of western Europe down to the spread of Christianity around 300 A. D. Perhaps the change in burial was a natural evolution, but coinciding thus with a marked change in the shape of skulls, it is probable that a new race had arrived upon the scene.

In the tentative hypothesis here followed these new broad-heads were the bearers of Indo-European speech. They were the same people who appeared at the eastern end of the Mediterranean in Greece somewhat before their waves broke upon western Europe. Strange peoples called Acheans came driving down from the north upon the ancient Ægean civilization from 1500 B. C. onward. A long succession of other tribes followed. All the islands of the eastern Mediterranean were in a ferment. This seems clearly to have been the first breaking of this westward-travelling wave across the lands of Europe.

Under the same theory iron also came from eastern Europe, brought by a later drift of broad-heads westward. The Iron Age in western Europe can be thought of as beginning about 1000 B. C. and as extending down to our present time. The diffusion of iron was the chief mark of the Celts,* who constituted the last and greatest waves of broad-heads, and

*More ink has been spilled around this race name than any other. It was used by the ancients to describe peoples of Nordic and Alpine types, indiscriminately. Modern philologists use it to designate the Gaelic languages spoken in Brittany, Ireland, Wales, and Scotland. In the last three regions the broad-heads never predominated. It is used here, for the lack of a better term, to designate the later waves of Alpine types, doubtless mixed with much Nordic blood by this time, who became the masters of western and central Europe after 500 B. C.

reached their height of power and numbers in western Europe around 300 B. C. But long before, there was a primitive iron culture in southern Austria, which may have been a centre of distribution for all Europe. This primitive use of iron—imitating closely the shapes of bronze weapons—antedated 1000 B. C. The later development of iron to a stage in which it drove out bronze reached its perfection after 500 B. C.

The Celts were mighty barbarians at the height of their power. From 500 B. C. they began to press hard the older Mediterranean man. First developing in Europe along the valley of the Danube and in the Alps, they struck northward east of the Rhine to the North Sea and the Baltic. Thence they crossed into Belgium and occupied northern and central France. Thereafter they pushed outward in every direction over most of northern Germany, southward into Spain and Italy, northward into Britain, even eastward into Greece (where they were defeated), into southern Russia, and across the Hellespont into Asia Minor, where they established the Galatia (from the name of Gauls by which they were often called) of historic times, to whom Saint Paul probably wrote his Epistle to the Galatians. They even entered and burned Rome in 390 B. C., withdrawing on the payment of a bushel of gold. From Asia Minor to Ireland they fought their way.

Having no writing, they appear in definite form only for moments as they cross the scene of some older civilization. There are several famous Greek statues of them, notably the

one showing a Gallic chieftain slaying his wife and then himself rather than submit to capture. Here is a barbarian

A GALLIC CHIEFTAIN SLAYING HIS WIFE AND HIMSELF.
From a Greek statue.

but a magnificent barbarian, displaying a noble courage and love of liberty. He is fighting naked save for a cloak about his shoulders. The woman in the statue has short hair, tousled and unkempt. The Gauls were still fighting naked when

Cæsar marched his Roman legions against them in the first century B. C. Thereafter they slowly began to learn civilization from their conquerors.

Much later, in historic times, two movements of barbarian peoples within the borders of Europe were to come. Both concerned the Nordic race of tall, blond men dwelling in the forests and snow around the Baltic and the North Sea and southward therefrom. The first was the tremendous eruption of Teutonic tribes that overran Europe from 400 to 600 A. D. The second was the lesser movement of Scandinavian conquerors by sea from 800 to 1000 A. D. All these peoples were of Nordic stock. It is entirely possible that they, too, spoke an Indo-European tongue and had arrived centuries before, from the northern grass-land. But the prevailing hypothesis conceives them as originating around the Baltic, conceivably a branch of Mediterranean strain bleached and grown to a higher stature through long ages in the north. (This theory is supported by the shape of the skulls.) It was the pressure of a totally different race to the east, the Huns, true Asiatic Mongols, members of the yellow race, that set the Teutons in motion from the Black Sea to the North Sea. How the Angles, Jutes, and Saxons crossed to England, the Franks entered northern France, the Vandals drove clear across France and Spain to Africa and on to Carthage and Rome, and the East and West Goths (from north of the Black Sea) overran all southern Europe, belongs in the story of modern Europe.

The march of the Teutons was triumphant. They swept over the whole Roman Empire, conquering alike the older Mediterranean man and the newer broad-heads, including the Celts. But it would be a great mistake to conceive that the Teuton barbarians exterminated either Celt or Mediterranean man. More and more anthropologists are coming to feel that all three of these races play a large part in the ancestry of the modern European. The Mediterranean race of the New Stone Age lived on through all the broad-head invasion, and shows clearly in Europe to-day. The broad-head has left fewer traces as a physical type in western Europe, but it is clearly predominant in eastern Europe. The Teuton and Scandinavian, bred for life in the colder regions of the north, still predominate in northern Europe; they have largely withdrawn from southern Europe.

Such was the long night of western Europe. Civilization by the gift of the Romans was slowly working northward through Gaul among the western and central barbarians when the most backward tribes of all, Nordic man, developing slowly in the cold of the north, suddenly swept down and put out the few fires of civilization that had been kindled. It can be seen how complete a myth is the theory that Aryan man brought a civilization to Europe out of Asia. Whether one is to think of Alpine man or Nordic man or both as bearers of the Indo-European language, neither brought or developed any higher state of life than a splendid barbarism. Western Europe went as far as bronze and iron could take

man; it had to learn writing from the Mediterranean before it could go farther.

It is interesting to try to picture more clearly these barbarian ancestors of modern Europe. It was an age of heroes and songs about heroes. Long unwritten stories of their deeds were recited by bards. There are ancient Irish epics which are thought to describe life in Ireland around the beginning of the Christian era—though they were not reduced to writing till many centuries later. The "Iliad" and "Odyssey" of Homer describe a somewhat similar life at the eastern end of the Mediterranean 1,000 years earlier. At the latter end of the period are "Beowulf," the Teutonic epic, and the Norse sagas, last of all. Such evidence has to be used with great care, for details from later periods were constantly added by every generation that recited the poems. Also the question is of a civilization which reached different levels in different areas, and at widely different times. Only a rough sketch of the most widely diffused features can be attempted.

A hard-fighting, heavy-drinking breed of man these epics picture. Sacrifice of animals and human beings was a constant feature of his religion. He was unspeakably brutal according to modern ideas. The patriarchal form of society still persisted. The great hall was the centre of family life. There the chieftains gathered to feast and drink and hear the epics recited. Broadly speaking, the whole age remained in that period wherein man the nomad, the herder of cattle, was learning his first hard lessons in agriculture. Cattle long

Courtesy of the Metro-Goldwyn-Mayer Picture Corporation.

A NORSE FEASTING-HALL.

continued the chief concern of life, to be defended, raided, fought over without end. The older Mediterranean man had doubtless largely become fixed to the land, and had built large villages when he was erecting the megalithic monuments of western Europe. But now a period of migration and movement, of invasion by wandering, fighting pioneers succeeded, and all Europe was in a ferment. First Alpine man, horse-taming nomads from the eastern grass-lands, disturbed the Neolithic calm; and little settled progress seems to have been made under the succeeding waves of fighting Celts. Then the Teutonic forest man broke loose in the greatest rovings of all. At the end, only a little over a thousand years ago, the most northerly men of all, the Norsemen, raided far and wide by sea, coming for the first time within touch of civilization.

These last, sea-nomads, are, essentially, no different from their predecessors in roving. There are no cattle in the sagas, the prose epics that tell of the deeds of the Vikings. There is the same joy in battle, the same constant fighting, the same brutality, the same drinking, as in the more southern Europeans. One might be tempted to call them pirates at a first glance, for they certainly roved the seas for booty, killing and laying waste as they sailed. But a study of their epics will reveal how different they were from the pirates and buccaneers of later times. There is the strictest code of honor and courage, for one thing. Here are no abandoned ruffians with their cutlasses at one another's throats, but rather

brothers-in-arms, sworn to adventure, and living and dying in strictest accord with their ideal of life. One is reminded of that Gallic chieftain killing his wife and himself rather

Courtesy of the Metro-Goldwyn-Mayer Picture Corporation.

A VIKING CHIEF AND HIS MEN.

than submit to capture. No epics were left by the Gauls, but one feels a similar high courage that commands admiration and respect.

The "Iliad" yields much the same atmosphere. Here was a far greater epic, the greatest in the world, for already the magic genius of the Greek mind, the lucky product of a mixture of an ancient Mediterranean civilization with a sprink-

ling of the new barbarians, was at work. But the spirit was the same, the battles of the heroes, the glory of a splendid barbarism.

These epics bring one back to the great gift which, whatever racial theories are conceived or if all are rejected, was in some fashion assured to Europe in these marauding, roistering centuries, the Indo-European tongues. Wholly as spoken languages, they arrived. If Alpine man brought them, they were diffused far and wide by a relatively small number of conquerors. In any event, it is probably accurate to say that it was the language itself that conquered. These magnificent epics bear testimony to the beauty of those early tongues, before even they were reduced to writing. There is fire, imagination, poetry in every one of them. No wonder the Indo-European languages swept aside every earlier speech, saving perhaps only the Basque. One must not lose sight of this central fact. Race is the more important, but speech determines much. Upon its vigor, accuracy, simplicity, more than any other equipment, depends the progress of a people. It is well to think of this long age in western and northern Europe, when swords of bronze and iron were clanging as never before or since, as even more the age when there were forged the words of all the Western tongues.

CHAPTER XIII

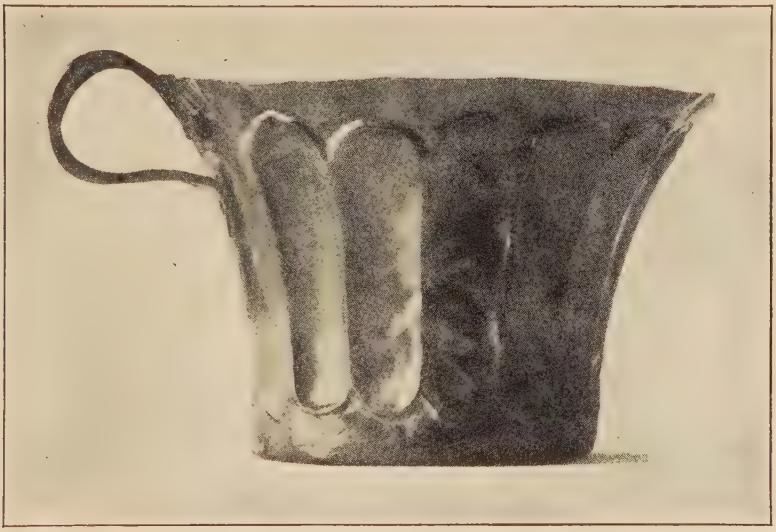
CIVILIZATION BEFORE GREECE

THE moment before the discovery of writing gave occasion for a review of man's progress; and now before the story of Greece, there is need to pause again. For with Greece began a new age, as different from its predecessors as men of history were different from the Stone Age men. It has been the custom to class Greece and Rome as ancient history; but the phrase is misleading in so far as it tends to class these civilizations with Egypt and Babylon and Crete rather than with what followed. The modernism of Greece is one of its amazing qualities. Many have remarked that Greece seems closer to modern times than the Middle Ages. One's effort should be to understand that from Greece forward to the current year the story of the Western world has been single and continuous.

I. INVENTION

The first great inventions of this period were writing and the use of metals, bronze and iron. The invention of a sea-going ship came close after in point of time and in importance. The horse must surely be placed on a par with the ship. His taming was a tall mile-post along the route of mankind. That writing was the basis of all the other progress has

been stressed. This progress was immense on the practical side. The steel swords of Damascus were as fine as have ever been made since. The stone-cutting of the Egyptian pyramids was exquisitely done. The metalwork of the Cretan goldsmiths has never been surpassed. The Phœnician fac-



From Evans' "Palace of Minos," by courtesy of the Macmillan Co.

A GOLD CUP OF EXQUISITE DESIGN AND WORKMANSHIP, DISCOVERED IN THE PALACE OF MINOS AT CNOSSUS, CRETE.

tories turned out quantities of vases and other artistic objects, not always of the best design but of excellent workmanship. It was an age of craftsmanship. Its end found man's skill with his hands complete.

But he made little progress on the theoretical side. The Egyptian could build an immense pyramid by rule of thumb, but he never discovered the geometrical formula for calculating the cubic contents of a pyramid. He had a formula

that was a guess based on practical observation; naturally, it was inaccurate. There was no algebra or geometry by the end of this period; only the elements of simple arithmetic. The Egyptians and the Babylonians observed the sun and stars in order to construct the calendar. The Chaldeans became famous astrologers as well. But of real astronomy, there was only the smallest beginning. Any child of ten to-day knows more of the theory of the universe than the whole world knew before Greece.

It may be asked what is the use of theory when the Egyptians could build their temples and pyramids without it. The answer is that they could build them only by a terrific use of man-power. Modern civilization has been made possible only by substituting mechanical devices, the lever, the pulley, the crane, steam, electricity, the machine in every form, for man-power, and all these devices rest on a basis of theoretical knowledge. The Egyptians developed an elaborate system of primitive irrigation, using buckets and man-power. They had neither the scientific foresight to plan nor the engineering skill to execute the Assuan Dam.

It is the conquest of nature toward which all inventions look, and in these ages, far as man travelled from the first savage who made fire his servant, far more remained to be achieved. But a small patch of the earth's surface was even discovered. Irrigation had done something to conquer drought. Famines still returned. The sea was a thing of constant peril; helmsmen steered by the stars without com-

pass or sextant. The eclipse of sun or moon was an unexplained portent of mystery and terror. Man was still far from a complete conquest of nature; perils still abode in sea and sky and in man's most powerful enemy, disease. Yet this was a high noon of power compared to those long centuries of fumbling in the half-light of dawn.

2. INDUSTRY

The huntsman, the herdsman, and the farmer were the product of prehistoric times. Then the farmer was only a beginner; he was not securely attached to the soil, and he hunted and tended his flocks as well. Farming was, in fact, one of the hardest lessons that man had to learn; he came to it slowly and reluctantly when driven by necessity. Farming thereafter became the great industry of the earliest civilizations. In Egypt, as in Babylon, man learned to live permanently on a piece of land and feed himself from its crops.

The three occupations later developed in this period were seafaring, trading, and soldiering. The first sailors of Egypt, Crete, and Phœnicia brought a new type into the world that has never failed to keep its own peculiar character. Sea-nomads, we may call them, for they share something of the love of adventure, the restlessness and courage of the rough-riders of the plains. The caravans, composed of those ships of the desert, the camels, were in fact manned by nomads, and a voyage across a desert bore many resemblances to a voyage overseas.

It is the seamen, above all others, who have enlarged the outlook of the world. It has been suggested that history falls into four periods.* The first was a land-and-river period, the early days of Babylonia and Egypt, when the only travel was over the roads and rivers. The second came with Cretans and Phœnicians, as man turned his prow toward the open sea and brought the entire Mediterranean shore-land up over the horizon. But this was a midland sea, as its name exactly states; its shores made a ring of lands within which was all that man knew or cared about. Within this circuit of lands, Greece and Rome lived and died. The third period began with the rise of Atlantic seamen, Norsemen, English and Dutch, Portuguese, Spanish, Genoese, and reached its great moment in the discovery of America. The world has ever since been centred about the Atlantic Ocean, which has slowly been converted into another midland sea. (New York and London are much nearer to-day than were ever Thebes and Troy.) The interesting suggestion follows that the world may be to-day passing into a fourth stage, in which the Pacific Ocean will be the centre of the world. Each of these great widenings of man's horizon was the work of sailors, the one race of men whose adventure has never halted.

The tradesman grew to his full importance under the wise rule of Hammurabi of Babylon. With traffic overseas, he became a colonizer, a traveller upon a wide horizon. As a natural result of so much trade, money was invented.

*J. L. Myres, in "The Dawn of History," pp. 29–32.

COINS OF ANTIQUITY.

(*Top row, left*) One of the oldest known coins. (*Right*) Gold daric of Darius of Persia—521–485 B. C. (*Second row, left*) Coin of Alexander the Great—356–323 B. C. (*Centre*) Silver coin from Cnossus representing the labyrinth. Circa 400 B. C. (*Right*) Coin from Syracuse. Circa 500 B. C. (*Third row, left*) Roman as, circa 217 B. C., showing Janus, the double-headed god. (*Centre*) Jewish shekel. (*Right*) Reverse of Roman as. (*Fourth row, left*) Coin of Ptolemy Philadelphus—309–247 B. C. (*Centre*) The widow's mite. (*Right*) Coin of Cleopatra—69–30 B. C. (*Bottom row, left*) Coin of Charlemagne—742–814 A. D. (*Centre*) Roman coin of the Antonines—first century A. D. (*Right*) Reverse of coin of Charlemagne.

Primitive man exchanged goods exactly as boys swap marbles or anything else. But this system of barter is clumsy and inconvenient. Man early hit upon the idea of using some one common thing as a measure of value. Cattle were thus widely used all over Europe. In Homer's "Iliad" the value of two sets of armor is figured in terms of oxen. The Latin word for money is *pecunia*, and *pecus* meant cattle. (Our word impecunious comes from the same root, and means, literally, without cattle.) Tobacco was used by the British colonists in America. The Indian wampum was simply a valuable bead made of shells. Once the idea came of using such a thing as a regular unit of value, money was invented. After that the question was simply to hit upon the most convenient kind of money. Almost every metal has been used at one time or another, from iron to gold. First it was used in rings or ingots, which had to be weighed each time a purchase was made. Then each piece was stamped with the weight. Finally, a king of Lydia stamped a mark of the government on a piece of certain weight, guaranteeing its fineness and weight, and the first coin was issued.

The soldier was new only as he became an expert member of a carefully trained class. Every man had been a fighting man in the old days. Now began the era of specialization, which has continued down to the present time with increasing force.

The king and priest might be placed on this list, though far from new. The chieftain of the tribe and the medicine-man are obviously their remote ancestors. Their develop-

ment comes more naturally under the heads of government and religion.

3. KINGS, PRIESTS, AND PEOPLE

There is no clear story of how man progressed from his totem clan and tribe to village and city government. It can be guessed that by slow evolution the chief became the king, and the medicine-man became the priest. It is at least clear that throughout this early period religion and government were closely intertwined. It is also clear that at some point the elaborate kinship system of the clan broke down, for where the beginnings of government in Egypt and Babylon can be observed, there is no totem organization and the family is composed of blood-relatives, father, wife or wives, and their children. Perhaps the sheer size of the local unit, the growth of large villages or cities, stretched the totem bond, with its complicated restrictions on marriage, to the breaking-point.

The only hint of the earlier form is the peculiar fact that in Egypt descent was traced through the mother. Also woman held a high and respected position in society, and goddesses were prominent in the worship. Perhaps all this was a faint memory of the ancient mother-right of savage days. Not much is known of Cretan religion, but certainly here, too, goddesses played a prominent part. It is tempting to guess that Mediterranean man everywhere had passed through a prolonged stage of mother-right and was loath

From Evans' "Palace of Minos," by courtesy of the Macmillan Co.

RECONSTRUCTION OF THE ALTAR OF THE CRETAN MOTHER-GODDESS AT CNOSSUS.

The cross was used as a symbol of this deity 2,000 years before the coming of Christianity. The sea-shells were evidently brought as votive offerings to the goddess, who is represented by the statuettes on either side of the cross.

to forget its memories. If so, the goddess cult may have been wide-spread among the Neolithic ancestors of Europe. By contrast both Semites and Indo-Europeans, so far as is known, traced descent through the father, and their most worshipped deities were gods, not goddesses. The Semitic gods were not even married. (The union of Indo-European gods with Ægean goddesses can be observed in the story of Greece.) The first glimpses of these two breeds of nomad barbarians reveal them organized on the patriarchal plan, which is a large family of blood-relatives, involving no totem principle of kinship.

Custom was a rigid and cruel tyrant for savage man. But so far as actual government went, there was no such despotism as is found in the rule of the Egyptian pharaohs or the Babylonian kings. The tribal chief was much more one of the people; he was bound by custom quite as much as were the members of the tribe. The rise of the absolute despot, ruling his people as subjects, belongs with the rise of the larger group, the city-state. It continued the only form of rule known throughout this period. That the people had any right to a voice in the government, or indeed any right whatever that a king need respect, seems to have occurred to no one. In Egypt this king was all-powerful from the start, and was worshipped as a god. The priests developed later as a separate class. In Babylon priests were the first kings, and did not lose power until foreign warfare showed the inadequacy of a priestly government. Thereafter there was always

in both countries great rivalry between king and priests, each seeking to gain the upper hand. These are the two great powers in ancient civilizations. The palace of the one and the temple of the other are the outstanding monuments wherever one can uncover their ruins.

The temple was much more than a shrine. It was the intellectual centre of the time. Just as the Christian Church later preserved learning in the Dark Ages in Europe, so the beginnings of learning, of astronomy, of history, of medicine, all were the work of these early priests. In emerging from barbarism into civilization, only the keepers of the temple seem to have had time or interest or mental ability to think about such matters. The one exception is China. There a learned class of educated men was very early developed by a system of examinations like modern civil service examinations, but more scholarly than practical. This was the mandarin class, and it ranked next to the emperor. Unfortunately, the education was intensely conservative and classical, and the system only increased the general conservatism of China.

Below king and priests there speedily formed layer after layer, class below class. In India this solidified into the caste system, and has endured to this day. It was nowhere else so rigid, but in one form or another it was universal.

Below priests and kings came the nobles, who were related to the kings or were generals or officials or local rulers. In Egypt, in China, and in India there grew up for a time

From a photograph by Harry Burton of the Metropolitan Museum of Art. © *Times Wide World.*

ISIS, THE MADONNA OF ANCIENT EGYPT.

From a statue in the tomb of Tut-ankh-amen.

around the greater nobles a peculiar government known as the feudal system. It cropped out again in the Middle Ages in Europe, and still later in Japan. It will be studied in some detail in the Middle Ages. Here it need only be said that it is a half-way stage between patriarchal rule and a unified kingdom; it may come as an advance or as a relapse. Under it the great nobles own the land and parcel it out to tenants. The nobles owe allegiance to the king, and every tenant owes allegiance to his noble, who is a little king within his own estates. It usually ends when the kings gain enough power to conquer the nobles and destroy their rights. The feudal system is by no means a universal stage. Neither Greece nor Rome passed through it, for example.

The tillers of the soil and the herdsmen formed the great mass of the population at the outset. Gradually a merchant class arose, and along with it an increasingly large class of artisans. Thanks to the power that wealth brought, the mercantile class early established itself alike above artisans and countrymen. But in Egypt, for example, the classes were by no means fixed, and there seems to have been much intermarrying. This factor must be borne in mind in judging a class system and the extent to which it cramps freedom.

To this period is due also the rise of slavery as an institution. It was an inevitable result of the great wars of conquest of the early empires. So far from being a new cruelty at its beginning, it was a more civilized treatment of captives; for the savage killed his enemy prisoners as a matter

of course, keeping only the women if he fancied them. But it was self-interest, not soft-heartedness, that led the early kings to enslave their captives. They found in them laborers more docile and more economical than any subjects, however terrorized. Once the slave class was established, it grew from many sources. The poorest and weakest tillers of the soil (serfs, to use the word of the Middle Ages), might fall into debt and become enslaved to their creditor. A poor family might sell a child into slavery.

Slavery varied greatly in the different countries. For instance, in Egypt there were easy opportunities for a slave to earn his own freedom by hard work. In other countries escape was more difficult. What it is more important to remember is that slavery was an accepted and universal practice of the period, and that while the slave was often badly treated, so was also the serf, tilling the king's soil. The margin between starvation and living was always a slender one for large numbers of people. As in China to-day, life was a treadmill, ending in early death for untold thousands.

Looking back, it is a temptation to blame the cruel despots building their grandiose tombs and temples for this suffering. But the fundamental reason lay deeper. Egypt did not produce enough food to support the population in comfort, or enough wealth of other kinds to buy comfort elsewhere. If no labor had been wasted on pyramids, there would still have been frequent shortages and constant want. In all these early empires, population outgrew the resources

A HUMAN SACRIFICE TO THE ASSYRIAN GOD, RIMMON.

From a drawing by W. H. Everett.

of the country. In modern times discovery and development of new territory have more than kept pace with the problem of feeding the increasing population of the Western world; and the invention of machinery has so vastly increased what each man can produce, that the Western world is farther ahead of starvation, and its poorest classes live in greater comfort, than ever before in the history of the world.

4. FOUR GREAT RELIGIONS

When the curtain lifts upon historic times, man has passed far beyond the savage stages of vague belief which have been set forth. The inchoate faith in mana has gone, and in its place is a belief in definite gods and goddesses. Unmistakably these are personal deities. The feat of personifying springtime or the moon or a mountain or fire presents no difficulty to these advanced barbarians. This is called nature-worship, and it seems to be the well-nigh universal religion of man in the dawn of civilization. This is as true of Egyptian and all Mediterranean man as it is of Semite and Indo-European. The only striking difference is the one already mentioned, that Mediterranean man seems to have laid great store by his goddesses.

In all the rites of nature-worship sacrifice plays a large part. The origins of sacrifice are by no means clear. One theory views it as starting from such a rite as that of the Arunta Indians of Australia, who killed their totem animal, the kangaroo, and ate him. There the object of the sacrifice was to

become "all one flesh" with the totem and thereby obtain its virtue and strength. But the story does not seem to be as simple as this. There were many kinds of sacrifice and it is possible that there were several starting-points. Take the scapegoat sacrifice, for instance. The children of Israel once a year performed a solemn rite of purification. The high priest laid his hands on the head of a goat, thus passing into him the sins of the people, and the animal was then led away into the wilderness. There are many similar forms of this sacrifice. Then there was the practice of killing a man's wife and servants and burying them with him. In India the wife flung herself upon her husband's funeral pyre. This practice (called suttee) is still occasionally carried out despite all that the British Government can do to stop it. This is not so much a true sacrifice as a mere desire to equip the dead fully in after-life, to give him a wife just as his friends would give him a sword and food. Lastly, there were the sacrifices to appease an angry god, which reached their most terrible form in the sacrifice of children in Carthage and in Canaan.

There is no need to remember these kinds of sacrifice, but one should remember what a large part sacrifice played in early religion. It was the central act of worship on most occasions, and the progress in religious faith was not in the abandonment of sacrifice but in the ending of its gross and evil forms. Human sacrifice was denounced by the Hebrew prophets, for example. Even the killing of an animal was disapproved by the Greek philosophers. The tendency was

Courtesy of the Boston Museum of Fine Arts.

SIVA, THE LORD OF THE DANCE.

The sacred Activities of Siva are represented symbolically here: creation (the drum), destruction (the fire), illusion or embodiment, and liberation (his lotus feet).

From an Indian copper figure, circa 1400 A. D.

more and more away from the actual shedding of blood and toward acts that symbolized sacrifice rather than enacted it. More and more stress was laid upon conduct as an act of sacrifice, and morality assumed a larger and larger place in religion.

While the rites were thus slowly purified, certain of the faiths themselves reached new levels. Four great religions came into the world in this era before Greece. Two were born in India: the first, Brahminism, of Indo-European inspiration; the second, Buddhism, of a great southern prophet. Zoroastrianism was an even purer Indo-European religion than Brahminism. Judaism was the great religion of the Hebrews. Brahminism and Judaism were both traditional religions, the work of many tongues, collected and written down. Their dates ran parallel, from 1500 to 500 B. C. Zoroaster may have lived anywhere from 1000 to 500 B. C. Buddha lived around 500 B. C. Thus all four religions were completed within a thousand years. To complete the record, but two religions have been born since: Christianity at the beginning of the Christian era, and Mohammedanism around 600 A. D. It can be realized what a wonderful era this millennium from 1500 to 500 B. C. was in the East. Again we confront the difficulty of rating peoples or periods. So far as effect upon great masses of people goes, the creation of these four religions was undoubtedly a more momentous event than all the other matters we have been recording. These religions are unquestionably the great gift of the East to the world.

Their Eastern origin is clear; and it is an odd fact that the only religion which has practically perished is Zoroastrianism, which probably had the most direct kinship with Western ideas and temperament. The East has long been reverenced as the great mother of religions, and time has not altered that judgment.

There is not space to attempt to analyze these four religions and see how they mark progress. It can only be said that each of the four sought to discover a unity in the old nature-worship upon which they were based and thus to advance through the ancient polytheism to a belief in one god. Of the four, Buddhism was weakest in this respect—by taking a purely negative attitude—and Judaism the strongest. In the mouths of its greatest prophets, Judaism undoubtedly reached a height of monotheism above any religion that had gone before.

One contrast remains to be drawn. The Egyptians paid more respect to the dead than any other people of the West, much as the Chinese worshipped their ancestors in the East. There is no question that, carried to this extreme, the reverence for the dead became a numbing and cramping force. All Mediterranean man seems to have looked in this direction. The Semitic peoples also paid great respect to their ancestors. With the Indo-Europeans a new point of view opens. Most of these peoples cremated the bodies of the dead, an act which in itself tends to free the future generations from too great thought of the dead. They were, it may be said, too

Gold Plaques.

Gold Plaque with Persian Figure.

Persian Kings.

Silver Statuette of King.

METALWORK OF ANCIENT PERSIA.

much interested in living to fall in with the ancestor cult. In no way did the adventurous, hard-riding Indo-European break more completely with the old ways than in this shifting of interest from the past to the present and the future.

5. ART AND LITERATURE

The contrast among the artistic achievements of the different races can be stressed again. Mediterranean man was great in things of the eye. The monuments and sculpture of Egypt, like the frescos and goldwork of Crete, were the greatest works of the age. The Semitic peoples were artistic chiefly in the spoken word. Their fame rests securely on the Old Testament. Their one great success in statuary was the bas-relief of the Assyrian. The Indo-Europeans had nothing save their language, but with that language they chanted the noblest epics the world has seen. In the East the epics took on a religious turn—in India and in Persia. In the West they were tales of heroes—of Ulysses and Beowulf. No wonder their language conquered the new world of the West and was destined to be heard round the world.

6. THE PEOPLES WITHOUT HISTORY

While these first great historic events were stirring in this small region, what was happening elsewhere? The settlement of the Pacific islands went slowly forward. Canoes carried Indonesian man far and wide across the giant ocean. Perhaps he even reached Central or South America, as some

anthropologists hold; but the proof is not final. The main stream of American settlement came long, long before, probably from Mongolian stock that crossed on a land bridge where now is Bering Strait. The American Indians show plainly the effects of age-long separation from Asia. Drifting slowly southward they reached Yucatan and Peru, and doubtless even in these distant millennia the savage tribes there living began to show a superior ability to progress. At that, they were thousands of years behind Egypt and Sumer. They had not, in the sixteenth century A. D., when conquered by the Spaniards, gone much beyond the primitive picture-writing which in 3000 B. C. had been discarded on the Nile and the Euphrates.

Little is known of the African story. For some reason that is beyond understanding, the Negro races progressed more slowly than any peoples of the world save certain wanderers in Australia and Tasmania, who seem to have drifted thither by land and canoe and to have hung on to life there and little else. Climate can explain some of these failures. It cannot explain all.

CHAPTER XIV

THE STORY OF GREECE

The fame of Greece is one of the few glories time has not dimmed. The more historians have studied the course of civilizations, the deeper has become the admiration for the Greeks and the larger is seen to be the debt owing to them by every later people. There is only one aspect of this reverence which calls for a warning. It is apt sometimes to lead to a feeling that the Greeks did everything with measured perfection, that they were in fact a little more than human. That is the trouble with labelling works "classics" and holding them up as models. Perhaps the fact that the Greeks wore robes and that their best-known art was cut in white marble has aided this deification.

As a matter of record the Greeks were a most human and fallible race. There was nothing godlike about them except their art and their extraordinary freedom of mind. In the ordinary concerns of life they had as many weaknesses as anybody else: they were fickle and ungrateful toward their great men; they quarrelled, city with city; they could be cruel and stupid like any moderns. Greece is here set off as the commencement of a new era and it deserves to be. But its greatness grew out of its surroundings and its time. The

MACEDONIA
To Black Sea
Hellespont
Troy
MT. OLYMPUS
ITALY
Aegean Sea
ASIA MINOR
Delphi
Athens
Piraeus
Corinth
Olympia
Miletos
Sparta
MEDITERRANEAN SEA
RHODES
Cnossus
CRETE
THE ANCIENT
GREECE
100 miles

Greeks inherited the vices of the eastern Mediterranean and never climbed securely above them. Slavery was an accepted part of their social system. Wives were treated as grown-up children. Human sacrifice was but a few centuries distant from the peak of Athenian greatness, a shadow in the background that could not be forgotten. Primitive gods and ritual remained part of the highest Greek religion. Here were pioneers blazing their way out of dark forests, no demigods born in a Golden Age.

A few individuals had before looked at the universe and wondered about it. Now came a people who dared make wonder their habit of mind. They thought with less restraint from prejudice and custom, they speculated more freely, they doubted and guessed respecting more things than any people down to modern times. They did this, they freed their minds as completely as human beings can free their minds, in the midst of a rigid world, bound fast by tradition and custom for countless thousands of years, a world that never before had dreamed that minds could be free.

Greek art is still man's greatest inspiration to the love of beauty. The Greek freedom of mind remains an ideal toward which man is struggling—as the Greeks struggled. It is good to remember that these pioneers of thought, the greatest adventurers the world has ever seen, fought their way to triumph against legions of barbarians without and greater armies of barbarism within their souls than modern man can dream of. Their triumph is an immortal heritage of

mankind. For them, inevitably, it could not last. Their greatness was no slowly risen and majestic sun. Rather was it a torch, waved briefly against a dark and windy sky.

I. THE AGE OF HEROES

The great years of Greece came between 550 and 300 B. C. After that began steady decline. Before came a thousand years which can be thought of as comprising the Dark Ages of Greece. Just as from 400 to 1000 A. D. barbarians overran Europe and plunged it back into the darkness from which it was beginning to emerge, so from 1500 B. C. onward for several hundred years the ancient Ægean peoples were overrun by the barbarians from the north, and civilization was not.

As has been seen, these barbarians had once been horsemen of the northern grass-lands and they spoke an Indo-European tongue. Whether they were blond and narrow-skulled, the Nordic type of man, or Alpine broad-heads, has been long debated by the anthropologists. There are lines in ancient Greek poetry which are usually taken to mean that the early heroes were fair-haired; but even this interpretation has been questioned. In any event, the chestnut-haired Alpine man would have seemed light-haired to the dark-haired Ægeans. One solution of the puzzle is to assume that Alpine and Nordic man were greatly mixed by this time. Certainly the Celts and Gauls whom Cæsar fought were tall and light-haired. But that was 1,000 years later. Another

THE WINGED VICTORY.

Now in the Louvre, Paris

suggestion is that both breeds of men arrived in Greece. The invaders came in waves, over several centuries, from 1500 to 1200 B. C. Perhaps some were Nordic types, some Alpine.

The answer must in truth wait upon the solution of the whole Indo-European problem. If Alpine man was the Indo-European, then these barbarians who helped make Greece were broad-heads. If Nordic man spoke an Indo-European tongue, they may have been of Scandinavian or North German type. It would be most interesting to know which northern type of man helped make the Greek, but any decision now is only a guess based largely on racial prejudice.

What is more clear is that these invaders came not as great hordes of people but in small tribes ruled by chieftains, a gradual drifting in of raiding, conquering northerners. At every period they were greatly outnumbered by the native Ægeans. They conquered partly because they had the advantage of iron weapons and horses to ride, more because they were by long training on the grass-lands adventurers and fighters. They brought their language, they contributed much to the religion and the social customs of the Greeks. The main artistic impulse came from the southern Mediterranean blood. Yet it is idle to attempt to carry such analysis far. The Greeks were a mongrel race, the product of intense fusion of at least two breeds of man. It was this mixture of north and south that became great, and neither north nor south alone can claim the glory. Some historians still write of the Greeks as Indo-Europeans or Aryans or Nordic.

How completely misleading this usage is can now be realized.

A wonderful picture of these Dark Ages has come down in the "Iliad" and "Odyssey." These epics, the greatest in any literature, belong in that great chain of song chanted in Indo-European tongues from India to Ireland. They were composed to be publicly recited, not read. Eastward, in India and Persia, these early poets gave great thought to religion. From Greece westward, religion played a smaller part beside the tales of adventure.

The "Iliad" and "Odyssey" are full of the names of gods and their doings, to be sure. The Olympians they were called because they were supposed to dwell on Mount Olympus, a snow-capped peak, 10,000 feet high, in Thessaly on the northern boundary of Greece.* Wherever they lived they seem to modern minds an amazing array of gods and goddesses. For they behave much like the human heroes of the poems elevated to a nobler and more glorious plane. They hate and fight and laugh and make love and are noble and petty by turns much like mortals. A delightful and inspiring array of gods, sparkling with beauty and color—there is not a dull one on the list. But what have they to do with religion?

Upon the answer depends much of the character of the Greek people. There is a contrast often made by the historians which brings out the facts vividly. It is between the

*The Olympic Games were named for a quite different place, the city of Olympia, in southwestern Greece, where these famous contests of all Greece were held. They came every four years, and the interval was called an Olympiad. The first Olympiad dates from 776 B. C.

Greeks and the Hebrews. The Old Testament was composed between 1500 and 500 B. C. Homer falls within the same period. The events that they describe are more or less contemporaneous. The Trojan War—which furnishes the plot

MOUNT OLYMPUS FROM THE VALE OF TEMPE.

From an engraving by Abraham Ortelius, made in 1590.

of the "Iliad"—was fought just after 1200 B. C. It was just before 1200 B. C. that the children of Israel crossed over Jordan and occupied Palestine. The Old Testament became the bible of the Hebrews and it is often said that Homer was the bible of the Greeks. It was certainly their most venerated book, but it was not a bible at all, for it was never viewed as

an inspired revelation settling truth for all time. In that sense of the word the Greeks had no bible.

Right there begins the contrast between the Greek and Hebrew, and it is complete in every detail of the picture. The Hebrew character was formed in the desert and fixed by

THE GODS, IN A CONCLAVE ON MOUNT OLYMPUS, DECIDE TO LET LOOSE THE TROJAN WAR.

From a Grecian amphora, circa 350 B. C.

conquest and captivity. Its outlook was always sombre and tragic. The great achievement of its prophets was in leading the people away from their many gods of nature toward the one God, Jehovah. This was a noble flight of the human soul, one of the noblest in recorded time. But the God of the Hebrews also reflected the bitterness of their fate. He was conceived as a fierce and angry god, revengeful and jealous. Under the shadow of his majestic rule the Hebrew mind could not attain freedom.

This bigotry was, of course, a survival of savage life. As has been explained, there is only one way of thinking and acting in a savage community. Every one conforms as a matter of course. To break a custom is to incur nameless terrors, of which death at the hands of the community is the least to be dreaded. It is fear of the unknown, of the terrors of death and thunder and drought, that drives man into this rigid, self-protective group. Freedom of thought, the habit of guessing and doubting and speculating, is almost impossible in a savage tribe; and without such free-thinking, little progress can be made in reducing the unknown terrors which make savage customs as tightly binding as they are. Here is a vicious circle which man traversed through the ages and from which the Greeks were the first of all men to escape.

No one can pretend to understand how this came to be. It was a fortunate mixture of blood that produced this marvellous breed of man, and the laws of such mixture are utterly unfathomed. The most one can do is to see how the natural setting aided in coloring the minds of the Greeks and in giving them the outlook upon the world which they had. Neither the ancient Ægeans nor the new conquerors were lean men of the desert. The Cretans were a gay, fun-loving folk, alive to their finger-tips. Their bull scenes suggest the same love of color and beauty that makes the modern Spaniard love his toreadors and his bull-fights. They lived in a land of enchanted beauty, high peaks, soft plains, a warm sea, intensely blue, dotted with beckoning islands.

Into this mellow paradise came riding the men of the north. One can imagine the amazement of one of these tall horsemen as he first looked down upon the sea from a Thessalian hilltop and saw far below his first ship, a strange creature crawling over the sea upon its many legs. They were not amazed for long. Adventure and the love of a new scene were in the blood of these rovers, unforgotten despite the generations they had spent at farming in the Danube plain. The Achaeans were the first tribe to arrive, and it was by their name that the Greeks were often called. They were probably few in number. This was around 1500, and the northerners kept drifting in until the last great migration about 1200 B. C. brought the Dorians to the Peloponnesus and Crete. The echoes of this wild period have already been heard in Egypt and in Syria. Many of the Ægeans fled across seas, founding what were to become the great Greek cities of Asia Minor. Ionia this eastern shore of the Ægean was called and it will be heard from again. One fragment of peoples flying before the storm landed far to the south and became the Philistines of the Bible story, a thorn in the side of Palestine till David bested their giant Goliath.

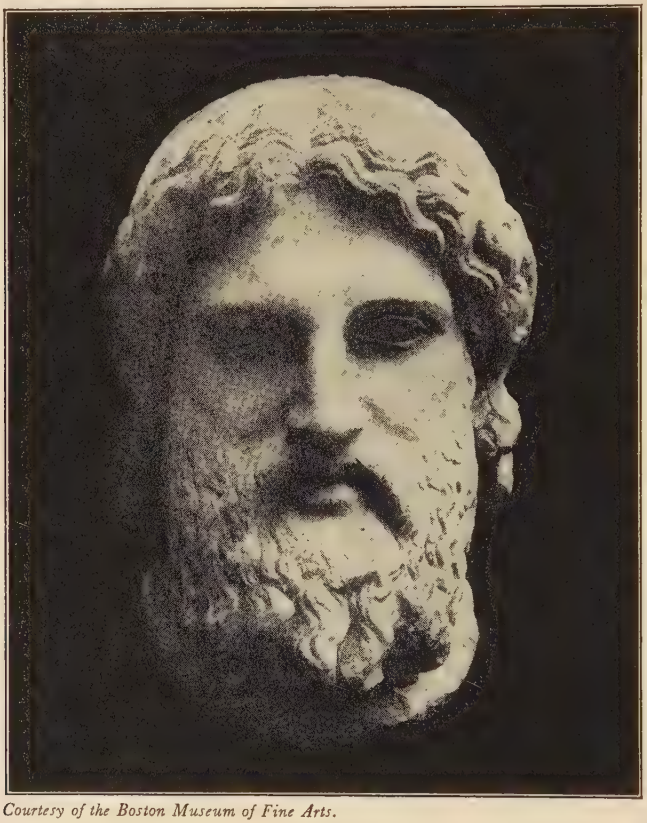
These were bad centuries for the civilized Ægeans, but what a rare adventure for the invaders! Cities, rich and beautiful, to be sacked, wives to be had for the taking, islands beautiful beyond belief waiting dreamily for a strong conqueror—what more could heroes desire! There are suggestive parallels in the adventures of much later wanderers,

Norsemen of the eleventh century A. D. Not numbers but boldness gave the victory. In 1035 A. D. one Robert Guiscard marched out of Normandy a pilgrim with one follower, and ended in Italy duke of Apulia and Calabria, prince of Salerno, and lord of Sicily. The story is not all blood and conquest. Good fighters are always in demand wherever there is a discontented nobleman or a disinherited queen. The throne seems to have descended through the female line in much of the Ægean; often the invaders may have won their kingdoms by marrying the queens thereof, with or without their complete assent.

The art of the region was wiped out by the barbarians. Of the beautiful Minoan work of Greece not a trace was kept alive. The pottery showed crude geometrical designs, circles, squares, etc., like any early barbarian ware. Equally the writing disappeared. The Cretan script vanished before the illiterate northerners, and when the Greeks learned to write, long after 1000 B. C., it was with the alphabet already discussed, probably taken from Phœnicia, though perhaps containing relics of the Cretan characters.

In the mêlée the fate of religion was what might be expected. No austere belief in one god could develop in such an atmosphere. Rather did the ancient gods and goddesses of nature come to express perfectly the magnificent freedom of this reckless age. The language of the Indo-European northerners conquered, and so, in the main, did their religion. With their gods were united the most attractive of the nature

gods and goddesses. The ruler of Olympus was Zeus.* His name tells much, for it is a Greek form of an Indo-European root meaning "bright" or "sky." Zeus was thus the descen-



Courtesy of the Boston Museum of Fine Arts.

ZEUS.

dant of the old sky-god of the northern grass-lands. He kept the title of Thunderbolt, and it was with lightning that he ruled the world. But he was far from the beautiful figure

*Many of the Greek gods are better known under their later Roman names. Zeus was Jove or Jupiter, Athena became Minerva, Poseidon was Neptune, and Aphrodite Venus.

that Apollo made, the radiant young sun-god, most beloved of all the Greek gods. Of the goddesses, Athena ranked highest, came, indeed, to stand above Zeus and Apollo in the Greek heart. All that was noblest and best in Greece fell under her protection. She was wise and she was warlike. Helmeted and armed, keen-eyed, lofty and pure of look, she was yet lovely and gracious, and in her name the Greeks of Athens built their most beautiful temple and the most beautiful building of all time, the Parthenon. In all the long procession of ancient deities there is none to compare with Athena in nobility and beauty.

There were many other lesser gods and goddesses. Poseidon, ruler of the sea, shows traces of derivation from an older Ægean god. Aphrodite, goddess of love, was adapted from an Eastern goddess known to the Phœnicians as Astarte. Dionysus was the god of the grape and of wine—Bacchus was his later name. At the lowest end there are minor spirits, half man, half animal, that suggest clearly the probable source from which the other gods were originally drawn. The centaurs had the bodies of horses, the head and shoulders of men. Pan and the satyrs had goats' horns and hoofs and shaggy legs. (Pan was the god of woods and flocks. His cloven hoofs were taken over by the early Christians for their devil.) Here one sees a god emerging from the animal. It is an interesting hypothesis that all gods thus developed out of animals into human form. Here is such advance as the gods of the Greeks showed over the earlier gods of the

Ægean and of the Indo-Europeans. The ugly and terrifying monsters of primitive religion were banished, and in their

THE VENUS DE MILO.

place stood the beautiful beings of Olympus, always attractive if not always noble.

These facts suggest where Greek religion failed and also where it rendered an invaluable service. There could be no high and lasting faith and no advanced code of morality founded on such gods. There was beauty in their worship, but their variety and number could not kindle hearts as could

the majestic conception of the Hebrew Jehovah. As for conduct, the morals of the Greek gods were too bad to count as a good example. One is witnessing here, in truth, the first separation of religion and morals. In primitive society, religion and custom are one and the same thing, and in custom are included what are now called morals, every question of right and wrong. In the early civilizations each religion developed its code of morals, like the Ten Commandments of the Old Testament, the written descendants of primitive custom. In all the great religions of modern times there is the same close relationship between religion and conduct—in Christianity, in Buddhism, in Mohammedanism. In Greece religion ceased to be a controlling force upon men's conduct. It remained at its best a beautiful and shining inspiration. It did little to hold the Greek people to every-day virtue.

It must not be concluded that therefore the Greeks were a wanton people. Quite to the contrary, in the great centuries of Greece there was a peculiarly high and noble standard of living. Modern imitators of the Greeks sometimes talk and act as if the Athenians were lovers of luxury, Olympians revelling in beauty and satisfaction of the senses. They were nothing of the sort. This reckless freedom belonged in the Age of Heroes; it was centuries distant by the time of Pericles and Phidias. In that age the free mind of the Greek had worked out an ideal of conduct frugal and severe. "Nothing too much" was its rule, and its cardinal virtue was expressed in the word *sophrosyne*, which meant reason and

moderation in all things. The Greeks sought a golden mean between Eastern asceticism, fasting, etc., and the glutting of the senses with enjoyment. The great works of the Greeks could not have been created in any other atmosphere, for self-control and long, stern effort are essential to great art.

The weak side of Greek morality was that it did not build for the future and could not endure among ordinary generations of mankind. The philosophic theories of right and wrong developed in Greece could not long lead the hearts of common man. Religion was and is necessary, and the religion of Greece could contribute nothing to the religion of the future. How Greek philosophy contributed to the philosophy of Christianity will appear later. Greek religion failed as a practical aid to weak humanity both in its own time and as a heritage for the future.

But that failure had its enormous compensation, as has been suggested. It left the Greek mind free to wonder about the universe. The Indo-European tribes brought no temples run by a priestly class, and they seem to have destroyed the old system of the Ægeans. There were priests under the new Olympian religion, there was worship, there were sacrifices. The Greeks held to their ancient ritual, purified of its human sacrifice through the great centuries. But the priests were servants of the government, not a powerful, self-perpetuating class as in Egypt. They could lay no restraining hand on thought or speculation. The worship was more of a respected habit than a living faith; the Greeks whom we think of

rightly as tremendous innovators built all their new works on the oldest foundations. So for the first time in the history of man the rigid bonds of custom and religion were loosed and

A SCENE FROM THE "ODYSSEY."

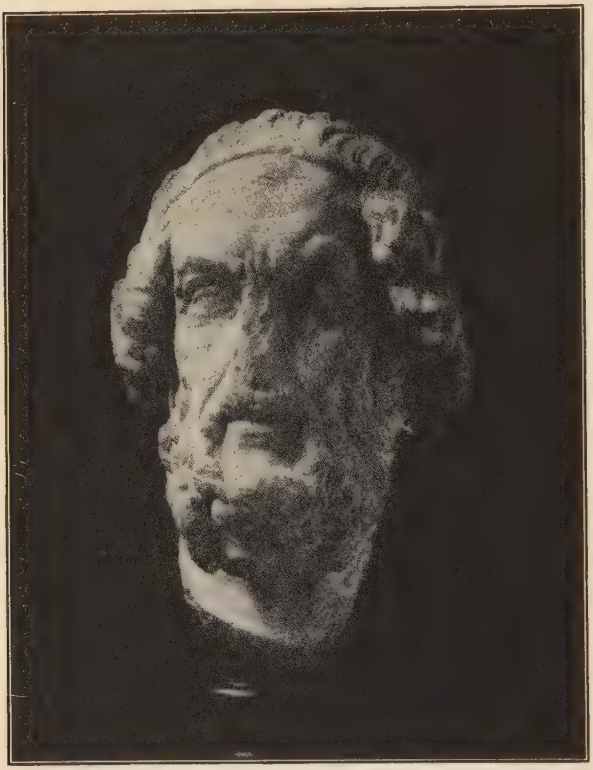
Odysseus, in the palace of Circe, refuses to eat the food laid before him until she has freed all his companions from the spell by which she had transformed them into swine.

From a drawing by John Flaxman, R. A.

the human mind stood forth open-eyed before the spectacle of life.

Before leaving this age, a word must be said of that most debated of all classical puzzles, the Homeric question. The older theory and the one still accepted by many authorities holds that there was a poet Homer who composed the "Iliad" and the "Odyssey," and that he lived at an early date, around

900 B. C. Perhaps he had heard earlier poems, recited by earlier bards, but the poems as they have come down were, in this theory, his own immortal work. Against this has developed the view that the poems were slowly built by generation after generation of bards, all of whom added and amended and revised. There may or may not have been a Homer in this theory. If there was, he may have been a bard of great genius who gave the poems their last heights of nobility and beauty; but he did not in any sense create them. Such a Homer may well have lived as late as 700 or 600 B. C. It is a rare puzzle, and shelves of volumes have been written on it. The second view has gained on the first in recent years. But no agreement has been reached or is in sight. Recent opinion tends to stress the conviction that, how-



A GRECIAN STONE HEAD, SUPPOSED TO REPRESENT HOMER.

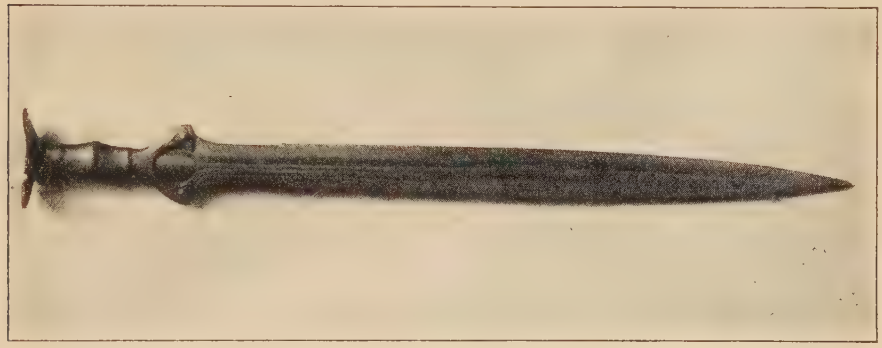
THE APOTHEOSIS OF HOMER.

Homer, as Jupiter crowned by Victory, receives the homage of the poets and artists of the world.

From the painting by Ingres.

ever largely the poems may have derived from older works, a real Homer, of transcendent genius, actually lived and gave them their immortal form.

In any event, there is no doubt that the two poems are the greatest of epics and that they give a marvellous picture of the Heroic Age. No exact period is presented; it is Greece



Courtesy of the Metropolitan Museum.

A GREEK SWORD OF THE PERICLEAN AGE.

from 1300 to 1000 B. C. that lives before us, an age already fading into the dim past when the poems were written down. Bronze is still the popular material for weapons, but iron is coming in. The warriors use chariots drawn by horses. The society is a simple patriarchal state, unmistakably the mode of the invaders from the north. There is not much general fighting. Usually the leaders fight single-handed, as heroes should.

The scene is historic, the actual events are probably greatly distorted from their original setting. Their flavor is right, at that. The whole "Iliad" was built around a stolen wife. Great armies crossed the Ægean and fought ten years to win

her back. It was a fight of Greeks against Greeks. Helen, the most beautiful woman in all Greece, was born in Sparta in the Peloponnesus. She was carried off by Paris, a Greek of

THE SACK OF TROY.
From the "Vivenzo Vase" in the Naples Museum.

Asia Minor, and taken to Troy, near the mouth of the Dardanelles. The "Odyssey" tells of the wanderings of Odysseus, better known in English under the Latin form of the name, Ulysses. Here is an echo of the same period when adventurers were voyaging from one isle to another and the

whole Ægean was in a turmoil. It looks forward to the seafaring success of the later Greeks.

Turning back to the contrast between Greece and Palestine, one may say that one task of the human mind since the days of Greece has been to reconcile and unite the Greek and Hebrew points of view. To keep the mind free and at the same time hold the soul to a lofty religion and a high morality has been the problem of the Christian era. Under Christianity, freedom of mind disappeared for a thousand years. It has returned in modern times, but the reconciliation with religion still remains to be achieved.

2. THE BEGINNING OF THE WEST

This newly mixed race of the Ægean has been known by the world as the Greeks. That was a later name for them, however, applied by the Romans. They, themselves, never used it. Beginning in Homer, and with an increasing sense of unity down to the great centuries, they called themselves Hellenes and their country Hellas. (The modern Greeks of to-day still hold to this older name.) The growth of this unity records an important event in the history of civilization, for it was the beginning of the West. The Hellenes were the first Western people. With them began that cleft between Asia and Europe which has separated East and West to this day and made understanding between the two greatest sections of the human race difficult.

This unity of the Hellenes is a hard thing to imagine

clearly. Until Alexander came along and knocked all the Greeks into an empire, there was no political unity; and it might be said that in thus forcibly uniting the Hellenes, Alexander destroyed Hellas. Certainly its greatness swiftly faded. There were hundreds of independent Greek cities through the peak of Greek success. It is commonly said that the geography of Greece kept the Greeks thus apart, hedging them within narrow valleys by steep hills. There was undoubtedly a physical force here making for disunity. But the sea gave easy communication, and all the parts of Greece are so small and so closely and conveniently grouped that other disruptive forces, of character and custom, must have aided. The area of all ancient Greece, mainland, islands, and the Grecian coast of Asia Minor, was not as large as the State of Virginia. Scattered as this area was about the Ægean, if Athens is taken as a centre, the farthest Greeks lived within a radius of not more than 200 miles, the distance between Buffalo and Detroit. When one reflects how rapidly and easily the scattered city kingdoms of Egypt and Babylon united under one rule, it can be seen how different was the Greek story and how powerful were the forces for local independence.

These small cities were the political unit and they were the patriotic unit. A Greek felt his most intense love for his city. His emotion was very local, born of the soil, like one's love for one's old home; and it was high and fine, the sort of glad willingness to sacrifice oneself that is seen in modern

ALEXANDER THE GREAT.

patriotism at its best. Indeed, this patriotism, this duty toward one's city, was the centre of Greek morality. There is nowadays no local fervor that compares with it, and one has to turn to our love of country to find a parallel.

What then of Hellas? This vaguer and larger unity rested upon the use of the same language, the worship of the same gods, and a sense of common race. For Hellas the Greek felt an emotion difficult for moderns to picture. The sense of a common lot and a common enemy that the American colonies shared at the outbreak of the Revolutionary War suggests it. But it never developed into a close federation as did the colonies during the war, or into a true nation as did the confederacy of America after the war. The confederacy worked poorly during the Revolution, all but losing the war by its weakness and looseness. The Greeks fought their great wars against Persia and Phœnicia united by a far looser bond, hardly anything more than a vague sense of common civilization. They won magnificently, thereby proving that a lofty emotion can sometimes work miracles rather than that it can be in the long run a substitute for sound political organization.

The common enemy that made all Hellenes feel their kinship was Persia. It is one of the confusing tragedies of history that the first great battle-line of East against West should have been drawn between these two peoples both speaking Indo-European languages, both having blood of the northern grass-lands in their veins, and both showing something

of the same pioneer fighting qualities. Had the Assyrian Empire raised the issue, the record would have been simpler and more logical. Yet while the Persians had brought much of the northern spirit into the highlands of Persia, they were mingling with a native people southern and Eastern in character, and were destined to become a truly Eastern nation. They were becoming Eastern precisely as the Greeks were becoming Western, and the contrast grew with each century.

This question of East and West is a puzzling one. How much is prejudice and how much racial difference? There was no East and West in the first civilizations save perhaps as one can detect a keener sense of freedom and individuality in Crete. Down to the Greeks all civilizations displayed certain common traits. There were few outstanding individuals, little explosion of thought or personality; there were chiefly great masses of resigned and patient toilers. The scene was level and monotonous. It could not be otherwise as long as primitive customs held men in their rigid bonds. It was the Greeks who first burst these bonds, broke up this monotony, and grew a breed of vigorous, widely diverging individuals. Broadly speaking, one can say that the West has followed the Greek lead, and the East has held closer to the ancient way. That is probably why one feels that Egypt was an Eastern nation; it was, in truth, neither Eastern nor Western but southern, and, of course, primitive.

At the risk of misleading by a metaphor, it may be said that the East has remained more vegetative, and the West

has pursued farther and faster that course which the first squirming animal took when he invented a tail and began to wriggle around the sea. The East has covered the territory with a thick forest of sturdy men. They have not shown great range of type and they have tended to stay put. Also, broadly speaking, they have not progressed as rapidly as the West. Man in the West has above all else been active and restless, moving about from nation to nation, from continent to continent, from idea to idea. He has abandoned the slow continuous growth of the East for the swifter method of trial and error. Thus roving about, exploding freely in this direction and that, he has developed more kinds of man, and more extreme types than has the East. But this metaphor, like all other metaphors, breaks down at various important points. One can hardly look to see the conservative trees spurt forward, develop brains or something better, and snatch the world away from man. That the slow-moving East may not some day overtake and pass the restless West is a negative that no far-sighted student of evolution will care to hazard. Western man has set himself to running errands across the seven seas and to the farthest corners of the earth. Eastern man has stayed at home and cultivated his own garden. In so doing he has stored up, especially in China, an enormous reservoir of energy and character, and who can say into what great civilization this force may not some day sweep the world!

If man originated in Asia (as is possible, though by no means certain), there was wave after wave of migration

from the East to the West, and in this sense all Europeans may be regarded as children of Asia. Certain early inventions, bronze and iron, for example, were probably brought to Europe by these wanderers, and it may be that throughout savagery and barbarism Asia led the world. Coming to the ages of civilization, one finds that the religions of the East have profoundly influenced the West down to the present. That is the limit of Eastern leadership. Outside of religion, the East has contributed little to the progress of civilization. As has been seen, the first civilizations, developed around the eastern end of the Mediterranean, were neither Eastern nor Western in character. They were simply southern and primitive. These three civilizations probably antedated China and India, the first Eastern civilizations. At any rate, from neither China nor India did the West derive elements of culture in ancient times. And from the hour that Greece reached her full height and the Western course was clearly charted, the leadership of the West was beyond debate.

Probably the reason for the feeling that the Orient is older in wisdom and civilization is the fact that the two great civilizations of Asia, China and India, have had a far longer continuous existence than any one Western nation. The story of the Western world has been repeatedly broken by swift rise and fall, by migration and conquest. The torch of civilization has flared up brightly and again burned low; it has been passed from hand to hand as nations have come and gone. This changing, shifting record of the West has been

compelled by the inherent restlessness of Western character. But there has been a distinctively Western tradition of high civilization that looks all the way back to Greece in 500 B. C. Asia has no great civilizations as old, has yet to equal Greece,

GREEK AND PERSIAN WARRIORS IN BATTLE.
From a bas-relief on the tomb of Alexander in Sidon.

in fact, and her achievements are few beside those of the West.

This first contest between East and West, between Persia and Greece, marked the final growth of Hellas. The Persian wars came in the years after 500 B. C., and through her victories in them Greece gained her full stature. Little needs to be remembered of the years between the Dark Ages and this

burst of glory. They were long centuries of slow development. The alphabet was rewon, and writing began again. Art slowly improved. There was an age in which the nobles overcame the chiefs or kings and ruled the cities—a period of oligarchy. Afterward, in many of the cities, popular leaders overthrew the nobles and ruled as tyrants, often wise and benevolent. The Greek word from which the word tyrant comes had at first none of the evil flavor which moderns have given it. Some of these leaders have come down as figures of common speech. Solon of Athens refused to become tyrant, but was so trusted by his fellow citizens that they gave him the power of dictator to reform the laws and grant the poor and oppressed a better chance in life. He was the first great Greek statesman, and Americans still call their legislators "solons" after him to-day. Also he was one of the Seven Wise Men of Greece, sages to whom the Greeks long looked back for wisdom. It was to him that is credited the very Greek motto: "Nothing in excess." The Greeks made enormous material progress under the oligarchies and the tyrants; their ships sailed far and wide over the Mediterranean, beating the Phœnicians at their own trade; their colonists founded cities from the Black Sea to Spain. All southern Italy became Greek soil; was, indeed, known as Great Greece. Greek adventurers built the city of Syracuse in Sicily and established a town where now is Marseilles on the coast of France.

But the disunity of Greece held even through this period

of strong men. The most striking feature, really, was the fact that there were many strong men and that no one strong man marched out upon a career of conquest and made one empire of all the city kingdoms as had happened to all the other

THE TEMPLE OF HERA LACINIA AT GIRGENTI, NEAR SYRACUSE, SICILY.
Although the temple is still known by the name of this goddess, it is believed to have been originally built by the Greeks in honor of Poseidon.

peoples of the ancient world. The most that happened was the growth of certain city-states, and especially Athens and Sparta, to positions of importance. The kings of Sparta conquered much of the Peloponnesus; the Athenians united all their small peninsula under their rule; that is to say, an area about the size of Rhode Island.

Such was the confusion of small, quarrelling states which

Time line of GREECE

A.D. / B.C.

Burning of the Library of Alexandria

100

Roman conquest of Greece

200

ALEXANDRIAN AGE OF SCIENCE

Measurement of the Earth

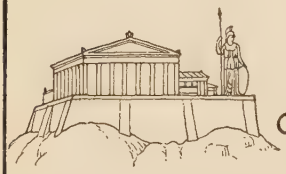
Eratosthenes
Archimedes
Euclid

HELLENISM

300

Epicurus
Aristotle

Alexander the Great



400

Plato
Socrates

Peloponnesian war

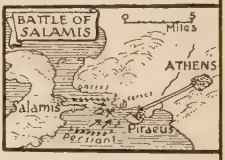
GOLDEN AGE OF GREECE

Herodotus

Pericles

500

Persian war



600

AGE OF TYRANTS

Solon

700

AGE OF OLIGARCHY

800

First Olympiad 776

AGE OF KINGS

900

Composition of the Iliad and Odyssey by Homer?

ΑΒΓΔΕΡΙΒΘ
ΚΛΜΝΞΟΓ
ΜΟΡΣΤΥΦΩ

Adaptation of the Phoenician alphabet

1000

HEROIC AGE

(Dark Ages)

1100

Spreading of Indo-European language and religion.

1200

Trojan war

1300

ÆGEAN CIVILIZATION

Continued invasion of Northeners bringing horses and iron weapons

RAISZ

came into a life-and-death struggle with the great Persian Empire, the conqueror of all the older empires to the east. The contest lasted twenty years, reaching its climax in 490 and again in 479 B. C., when were decided two of the most famous battles of history—the one by land, the other by sea —Marathon and Salamis. It was the Athenians who had stirred Persia to the attack by going to the help of their kinsmen, the Ionians, across the Ægean in Asia Minor. Their act was the first outward sign of that Hellenic unity based on language and religion, upon Homer and the gods of Olympus. It was a small and futile expedition that they sent against Darius, headed westward for the conquest of Asia Minor and the Greek Islands. It only irritated the great king, and the story goes that he bade a slave repeat to him daily the words: "Sire, remember the Athenians." Had Darius lived he might have, in due time, conquered Greece, for he was a great general and organizer. He died, and the orientalized Xerxes sent his fleets to disaster at Salamis.

Marathon was not a great battle in a military sense. It was like Bunker Hill, important chiefly for the confidence it gave to the lesser armies struggling against a great military reputation. Till then no soldiers had been able to withstand the Persian archers. On the narrow coast plain of Marathon, northeast of Athens, 10,000 Greek hoplites, or heavy infantry, charged 50,000 Persians, and the heavy shock beat them and drove them back in disorder to their ships. The Greek army was almost entirely Athenian. (The slow and

superstitious Spartans failed to turn up because the moon was not in the right quarter for fighting; some such silliness usually handicapped Greek efforts to get together.) As a result, the Athenians gained tremendously in self-confidence and in the respect of all Hellas.

Courtesy of the British Museum.
A PERSIAN WARRIOR.

The great decision came at Salamis. Xerxes himself travelled all the way from Persia to witness his expected triumph, bringing his throne with him. A tremendous army for those days, numbering some 200,000 men, marched across the Hellespont and around through Thrace and down upon Athens. A fleet of a thousand ships set sail across the Ægean. In the Persian forces fought all the peoples of the Eastern empire from Egypt in the west to Bactria in the east, in farthest Afghanistan. Their omnipotent ruler could summon them at will and order them where he pleased. There was no chance for rivalry or dispute on the Persian side. All the might of despotism fought for the East that day.

For the West there was a people just beginning a new civilization, divided against themselves into scores of petty

states, without even a league of defense, united only by a common speech and common gods. The chances against them seemed overwhelming. Why they won is not clear, and one must avoid thinking that historians as yet understand the causes of such events. There were two obvious factors in the success of the Hellenes. One was the courage, the patriotism, and the fighting ability of the Greeks. The other was one man, Themistocles (*c.* 514–449 B. C.), statesman and general, one of the great heroes who sometimes appear in such crises. Subtract what Themistocles did and it is hard to see how the Greeks could possibly have won. Equally, without the Hellenistic courage—that superior morale which has decided almost every war—Themistocles could not have managed a victory.

There is a school of historians who hold to the "great man" theory of history, who contend that it is always a great man who turns the course of events. It was Themistocles who made Greek independence possible and Greek history what it was. At the other extreme are historians who stress the underlying factors of race. The Greeks won because they were the Greeks, born with that rare ability which cannot be defeated. Great men helped and hastened their triumph, but, one way or another, they were bound to prevail. This theory looks to bodies as well as souls, to everything that made the Greek what he was; but it tends to lay stress on creations of the mind, language, government, religion, art, as the best indications of character and race.

To complete this survey of historical theory, one other point of view must be mentioned, the economic. It has already been suggested in considering the effects of geography upon peoples. When the nomads left the grass-lands, driven out by drought, they were impelled by an economic need. Hunger is the great fact around which the economic needs of man centre. He develops other needs as he grows more civilized, the desire for clothing, shelter, comforts, and luxuries. Hunger remains active and controlling. Man has to toil constantly to live; he has never been, he is not to-day, more than a few days or weeks ahead of starvation. Beginning at the simplest level of hunting and farming for his own family needs, man has developed all the complicated system of modern industry and finance under which few men grow their own

A GREEK SOLDIER OF THE TIME OF THE PERSIAN WARS.

food or make things for themselves. At bottom the great fact is unchanged. Man still toils to live. If all mankind stopped toiling for a brief time the race would starve to death.

Naturally, therefore, this need of food and the day's work that produces it have profoundly affected the life and movements of man. The eruption of the Semitic tribes from Arabia, of the Indo-European tribes from the northern grass-lands, are obvious examples of economic movements. Equally, the long westward thrust across Europe, across the Atlantic to America, and across America, can be ascribed to the press of population, to the need of new lands to grow food for the increasing millions. The Civil War in America in this view had an economic cause, the fact that slavery paid in the Southern States and did not in the North. An economic motive has played its part in almost everything that man has done.

These are the three main theories of history: the hero theory, the race theory, and the theory of economics. The first is the oldest; history began as a history of great men, of kings and generals and their conspicuous doings, battles, conquests, births, marriages, and deaths. The stream of history has been gradually widened to include the great racial institutions and the character of the great mass of the people. Finally there has been developed in recent years the economic aspect of history. It is much the most influential theory today. It is being brilliantly applied in every field of history. It grows out of geography and it centres around a man's

stomach; it is essentially the materialistic view of man, as a child of nature, an animal. Its importance cannot be questioned. Historians are but just beginning to understand how the deeds of nations, of ourselves when we vote or argue, are influenced, often unconsciously, by economic motives. But in the excitement of the new discovery one need not lose sight of the other two factors, as some advocates of the economic theory have done.

The effort here will be to give the facts of history, pointing out wherein they support the several theories, without attempting to pass judgment upon them. The truth may well be that all these factors are of major importance. Certainly in Greece it was an economic factor, drought in the grasslands, that sent the northern men down into Greece and made the Greek race; and it was Greek character that won against Persian character; but whether it would have won without the leadership of Themistocles no man can say.

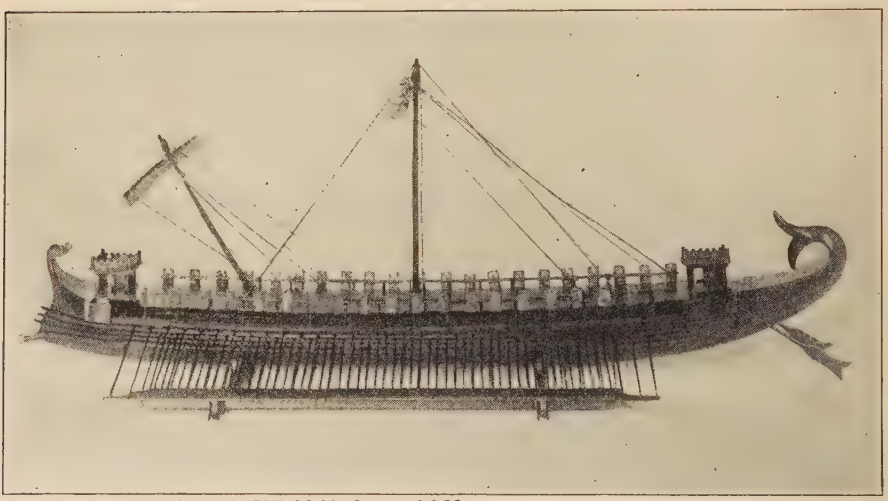
Themistocles not only manœuvred the victory at Salamis by clever strategy; what was more important, he organized it in the years before by persuading Athens to become a great naval power, building a vast fleet of war-ships and fortifying her harbors. This question of sea power recurs again and again in history; almost always has the nation with the strongest fleets ultimately prevailed. The hardest fight that Themistocles faced was with his own people. By this time Athens was well on the road to becoming a democracy. Only by eloquence and luck was Themistocles able to gain the mas-

THE BATTLE OF SALAMIS.

From the painting by Kaulbach

tery of Athens and prepare to meet the Persians. Under his sound strategy the Greek fleet was to strike first, the Greek armies delaying the Persian land-forces as best they could without coming to the final issue. It was while waiting for the meeting of the fleets that the battle of Thermopylæ was fought. In this narrow pass, not fifty feet wide, to the north of Athens, between the mountains and the sea, 300 Spartan soldiers under Leonidas held back the Persian host for three days, and finally died in their tracks rather than surrender. All Hellas was thrilled by their magnificent devotion and heartened to renewed effort. Meantime the great hosts of Xerxes, archers and horsemen, swept on. The fleets fought an indecisive battle to the north. The Persian armies entered Athens and put it to the torch. From the island of Salamis the refugees from Athens could see the smoking and blackened ruins of their city. In the narrow bay between Salamis and Athens, Themistocles had concentrated the entire Greek fleet, and the fate of Greece, the fate, perhaps, of the whole Western world, met their final decision in a few hours of crashing prows. From his golden throne set on a hillside facing Salamis, Xerxes watched the scene. A vivid picture of the battle has come down from another eye-witness, the Greek poet Æschylus, who fought as a youth in an Athenian ship. The Greek trumpets sound at dawn, the pæan is sung, and the rows of oars bite the sea and drive the bronze prows against the Persian ships. The trireme was the warship of the day; long and lean of hull, driven by a hundred

and seventy rowers at as many oars, it could deliver a blow like a battering-ram. In the narrow channels of Salamis the weight of Persian numbers counted for little, the dash and seamanship of the Greeks counted for much. At the first onset, the Persian line was thrown into disorder. Following



Reproduced by permission of the Philadelphia Commercial Museum.

AN ATHENIAN TRIREME.

up their advantage, the Greeks struck right and left, riding over banks of oars, capsizing the enemy triremes, crashing through their sides so that they swiftly sank. The victory became a rout, and by nightfall the broken remnants of the great king's fleet were flying eastward in hopeless disarray. Surrounded by his magnificent court, Xerxes watched the battle at his feet with horror turning to dread. Long before the end, he rose from his throne, rent his robes with a loud cry, and fled the scene.

The West was saved. There was a great land-battle on the

THE PASS OF THERMOPYLÆ WHERE LEONIDAS AND HIS MEN HELD BACK THE PERSIAN HOST.

Isthmus of Corinth, in which the Spartan soldiers fought as magnificently as had the Athenians at Salamis. Xerxes still dreamed of conquest, but his cause was doomed to failure. The peoples of Hellas were become great and confident; the power of the Persian even at home was waning. To complete the discomfiture of the East, a thrust farther west by Carthage against Syracuse met the same fate. Phœnicians had furnished the bulk of the Persian fleet at Salamis; their colony in the western Mediterranean sent an expedition, perhaps by agreement with Persia, against the Greek colonists in Sicily. They were routed by the Greek tyrant of Syracuse, by this time grown a great and wealthy city.

This contest of East and West was renewed again and again. Four times since have Eastern armies invaded Europe: first, in the second century B. C. with the Carthaginians in their death-struggle against Rome; second, the sweep of the Huns across Europe in the fifth century A. D.; third, the Arabian thrust up through Spain in the seventh century A. D.; fourth, the conquests of the Turks since 1000 A. D. in the Balkans. The West has not invaded the East as effectively. Alexander's empire in the fourth century B. C. and the futile conquests of the Crusaders in the Middle Ages complete the list down to modern times. In recent centuries have come the conquest of colonies and the peaceful invasion by Western finance and business, the end of which is not in sight.

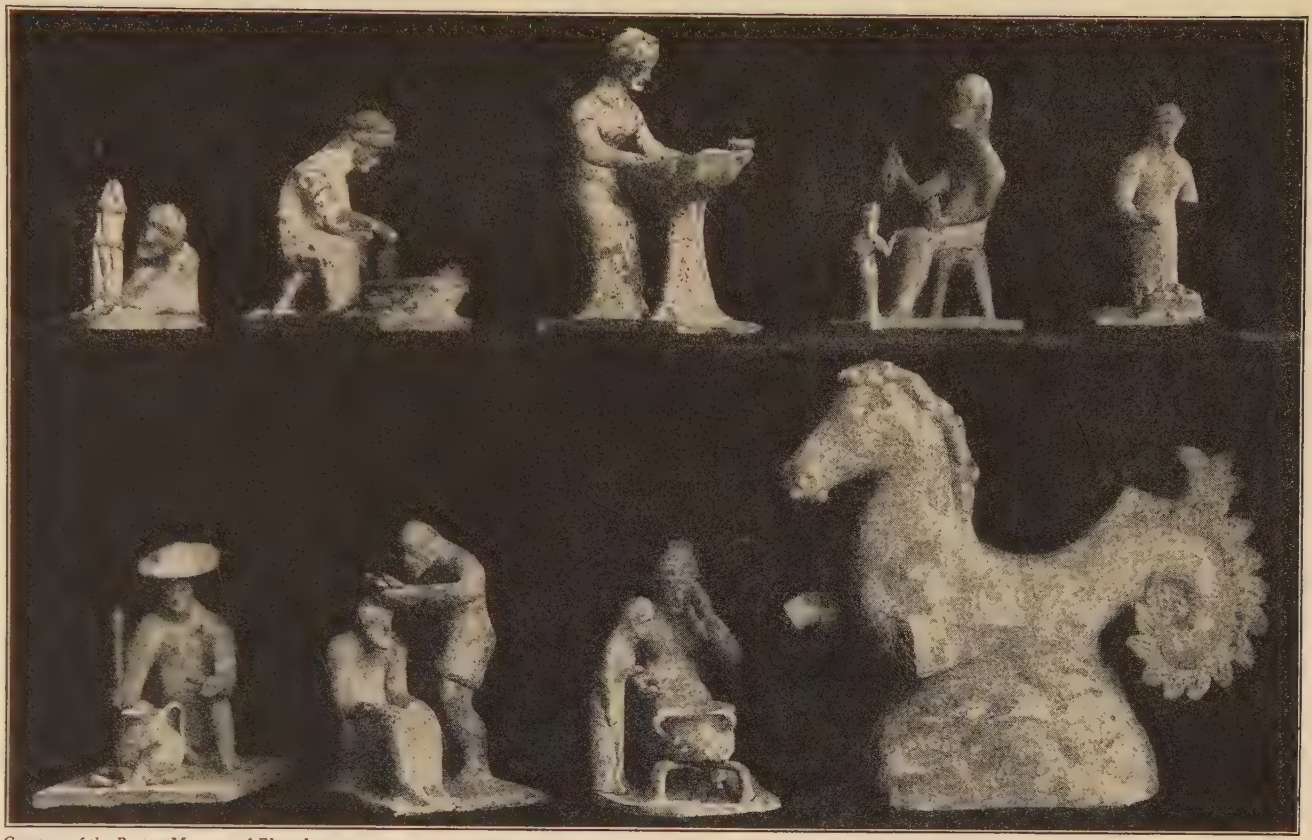
Here, in 480 B. C., what was settled beyond debate was

the independence of the Western world and its freedom to grow in its own way.

3. THE GOLDEN AGE OF GREECE

From the blackened ruins of Old Athens there arose within fifty years the most beautiful buildings the world has seen. Within a hundred years there was composed a series of dramas, tragedies, and comedies which still rank with the greatest of literature. Within a hundred and fifty years three great philosophers had lived and died, whose work remained for 2,000 years the basis of every speculation about the universe. All this at Athens. Science grew far more slowly and was the labor of all Greece, reaching its climax in the mathematicians of Alexandria within a period of 250 years after Salamis. In the nature of things, this labor of accurate study could only make brilliant beginnings. It was in art, poetry, and philosophy that the Golden Age of Greece was supreme. Its period ran from 480 to 330 B. C., from Salamis to the rise of Alexander the Great and the end of the free city-state. It is this century and a half, the most brilliant and crowded period of achievement the world has seen, that opens.

Athens was a fair-sized city by this time, of perhaps 100,000 inhabitants, as large as Springfield, Massachusetts, or Des Moines, Iowa. The living quarters of the town were modest. The streets were narrow and crooked, there were no great houses or magnificent palaces. The Athenian's home was as simple as a bungalow. It was one or two stories high

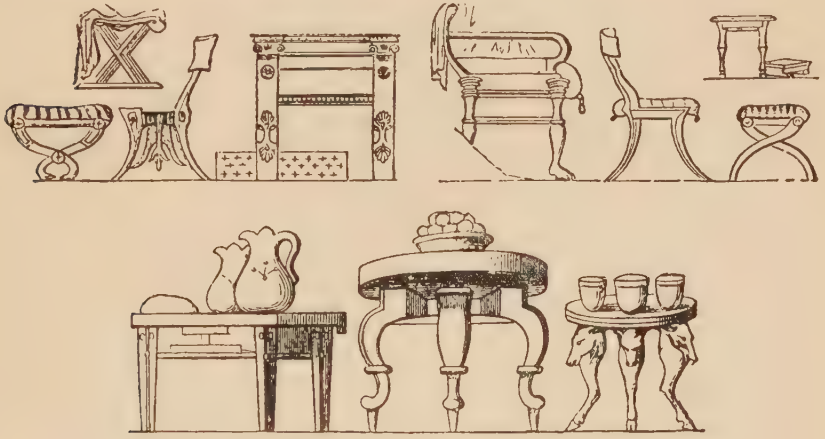


Courtesy of the Boston Museum of Fine Arts.

LIFE IN GREECE AS REPRESENTED BY THE CLAY FIGURINES FOUND AT TANAGRA.

(*Top row, left to right*) A wood-carrier, two women cooking, a man and child, and a woman performing a sacrifice. (*Bottom row*) A workman cooking, a barber, women cooking, and a sea-horse.

and flat-roofed; the walls of sun-dried brick faced with stucco; the rooms opening on a small interior court like the patio of a Mexican house. Much of the life of the family passed in this court under the open sky. There were few windows and no chimneys. The sanitation was grossly inferior to



Courtesy of the Metropolitan Museum of Art.

ATHENIAN FURNITURE OF THE TIME OF PERICLES.

From reconstructions.

that of the Cretan palaces of a thousand years earlier or of any modern bungalow. The rooms were as sparsely furnished as a modern Japanese room. There were a few chairs of simple design, couches, small tables, vases.

The whole glory of Athens was out-of-doors, at every open place where stood beautiful monuments, and aloft on the Acropolis, the hill where rose the Parthenon and the other temples of the city. It was outdoors that the Athenians chiefly lived. Never has there been a people so fond of meeting friends and talking, so social. Government was the active

concern of every freeman. The life of every private citizen was a public affair. There was an enthusiasm for the city, a fervent interest in making beautiful her temples that is

A SECTION OF THE NORTHERN FRIEZE OF THE PARTHENON.

A SECTION OF THE EASTERN FRIEZE OF THE PARTHENON.

rather hard for modern men to understand. It is not far from the truth to say that the Athenians worshipped their city. They certainly worshipped her gods, and looked up to the gleaming marbles of the Acropolis as to the shrine of all their hopes and loves.

The years that saw the building of these temples are linked with two great names: Pericles (490–429 B. C.) and Phidias. It is sometimes called the Periclean age, after the

THE ACROPOLIS AT ATHENS AFTER THE ROMANS HAD RESTORED IT TO THE ASPECT IT ORIGINALLY WORE IN THE DAYS OF PERICLES.

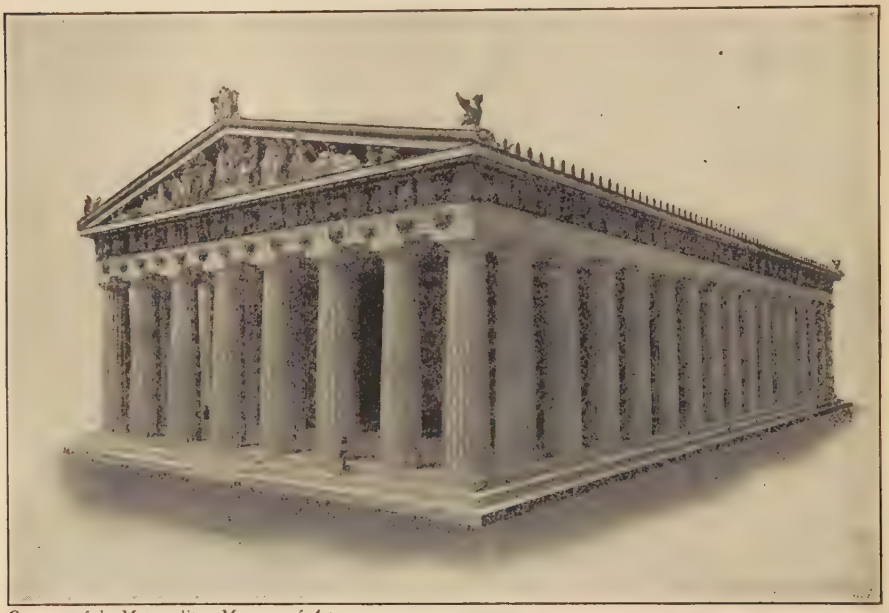
(*Left to right*) The Erechtheum, the Athena Promachos, the Parthenon, the Propylæa, and the Temple of Nike Apteros. From a painting by L. L. Balcom, based upon a reconstruction by William Walcot.

statesman whose imagination and leadership made the greatness of Athens possible. Phidias, the sculptor, was his lifelong friend. Little is known of the life of Phidias, and no work certainly from his hand has survived. But the ancients gave him the credit for directing and inspiring the Parthenon, and that is enough glory for one man. Certainly a number of great sculptors worked under Phidias to carve the statues that surround the Parthenon. The general opinion of artists and of the world ranks this work as the greatest of all sculpture, certainly not surpassed since, probably not equalled. Even as known to-day, battered and worn, carried far from their original settings, they speak with a nobility and beauty that are overwhelming.

PERICLES.

There were other temples on the Acropolis besides the Parthenon, and against its southerly slope rose, tier on tier, the seats of the huge open-air theatre of Dionysus. The sur-

face of the hill was a table of flat rock 200 feet above the city, and farthest seen of all upon it stood a colossal statue of Athena, 30 feet tall, the gleam of whose gilded spear and helmet was the first sign of home that the returning Greek



Courtesy of the Metropolitan Museum of Art.

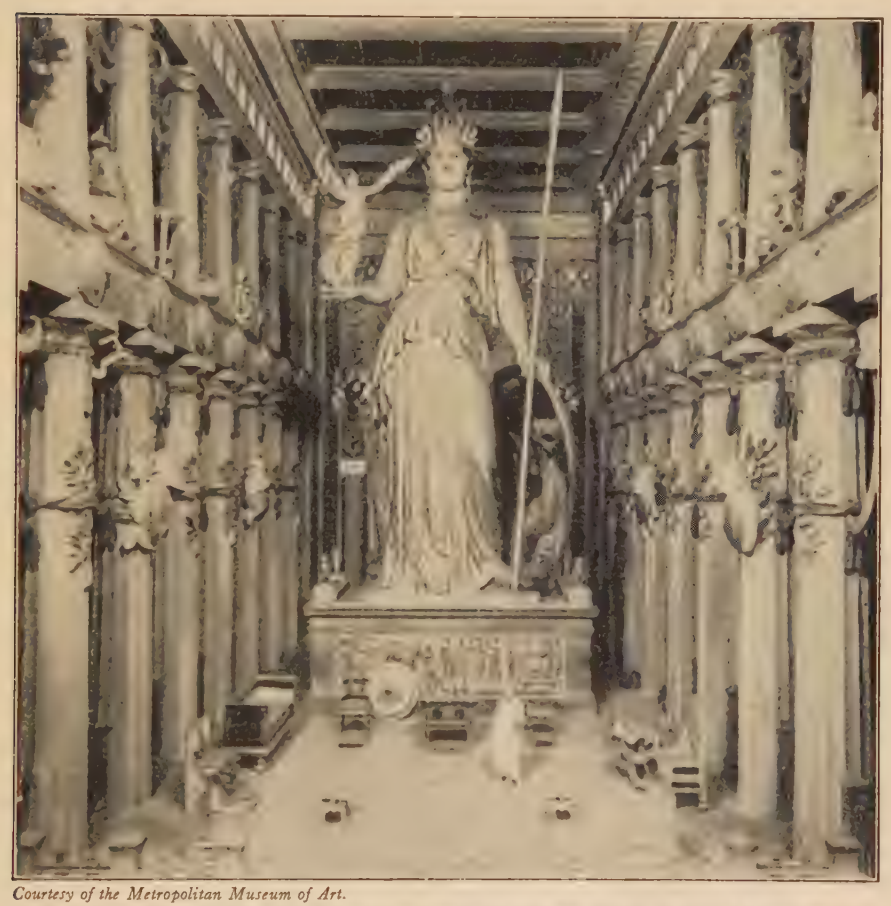
THE PARTHENON.

From a reconstruction in the Metropolitan Museum of Art.

mariner raised above the horizon. The Parthenon equally was dedicated to Athena. It was a tiny building by comparison with the Great Pyramids or the temples of Thebes or the palaces of Nineveh or Babylon. It depended wholly upon its perfect proportions and its dignity of outline for its effect. Having these perfections, it stood in greater majesty than all the grandiose bulks of the East.

All this stood radiant and sun-shot beneath the brilliant

Grecian sky, surrounded by olive-clad hills, looking out upon a sea as intensely blue as the deepest ocean. To this day vis-



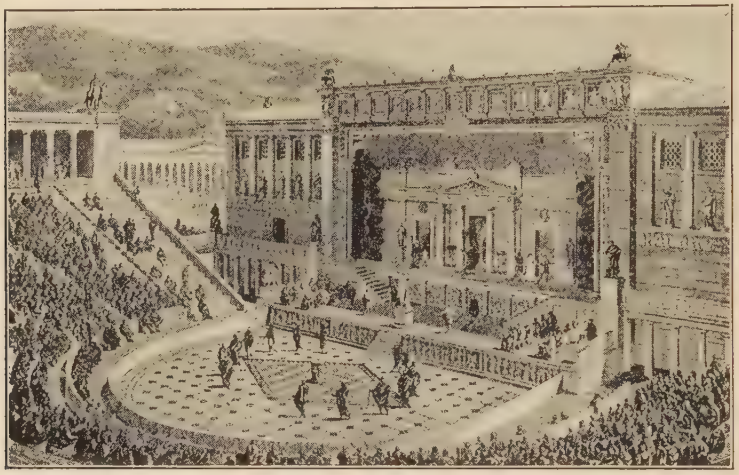
Courtesy of the Metropolitan Museum of Art.

THE INTERIOR OF THE PARTHENON, SHOWING THE GOLD AND IVORY STATUE OF ATHENA BELIEVED TO HAVE BEEN MADE BY PHIDIAS.

From a reconstruction.

itors who climb to the Acropolis, ruined though it be, cannot but feel something of the same worship of beauty which was the daily religion of the Greeks.

The Athenians of this period had a truly direct rule of the people. Every citizen took his turn as a legislator, judge, and executive. The democracy of Athens was complete as far as it went, but it included only a small portion of the



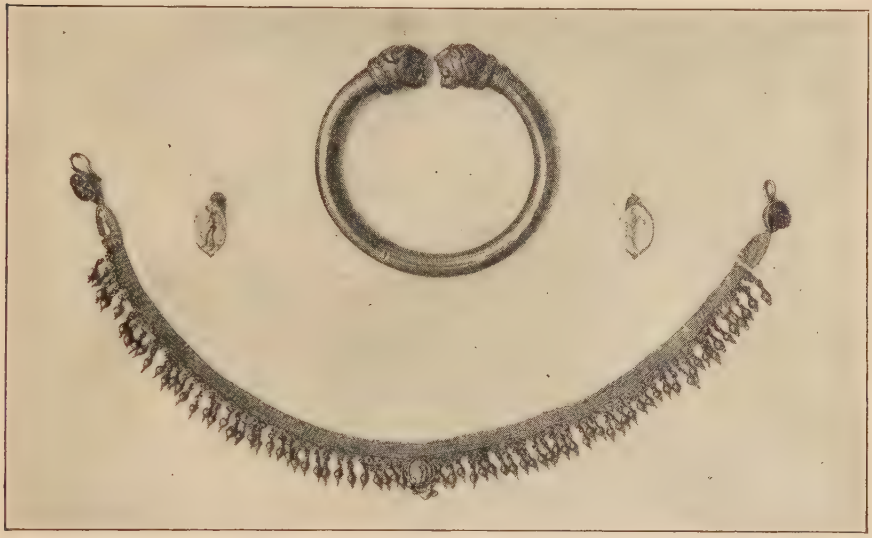
THE THEATRE OF DIONYSUS.

The famous theatre is here represented with a play being given before a large audience.

population. Only one Athenian man in five was a citizen. The other four were slaves or aliens, without the right to vote or become citizens. Athenian democracy, as direct as a New England town meeting, could work, because the entire voting population could actually be assembled in one gathering for debate.

The assembly included every citizen and it met four times every month—outdoors, like every Athenian gathering. A council or senate of 500 chosen by lot acted as a standing committee to prepare business for the assembly. In this coun-

cil the members took turns, fifty at a time, doing the executive business of the city, and from each fifty one person was chosen by lot to be at the head of the government for twenty-four hours. This seems a strange haphazard way of govern-



GREEK JEWELRY OF THE PERICLEAN AGE.

ment by contrast with our modern theories of electing the best-qualified man for each job. But modern democracies have been none too successful in choosing wise and expert representatives, and it must be remembered how carefully Athenians were trained from boyhood for public service.

There was one kind of executive whom the Athenians did not choose by lot. That was the strategus, or general. There were ten of these generals, and the ten elected a leader. Pericles was chosen chief strategus in 460, and was re-elected to the post year after year. It was by the command-

ing influence which this semimilitary office gave him and his great persuasive powers in addressing the assembly that he was able to lead Athens to her greatest heights. Nominally Athens was a pure democracy governed directly by her citizens throughout this period. In fact, during her greatest years her voters turned over the reins of government to one able man.

The Athenians played their part in the great festivals as well as in government. These were all religious; most of them celebrated the seasons, the beginning of spring or the autumn wine-making. The greatest of all was in honor of Athena and occurred every fourth year. It fell in July and was the great national holiday. There was a public competition for the delivery of passages of Homer, an art that every Athenian boy learned. There were competitions in music. The athletic contests included running, jumping, wrestling, spear-throwing, discus-throwing, and a race for men in full armor. Boys raced against boys, youths against youths, men against men; all the manhood of Athens played its part.

More interesting to the historian was the yearly spring feast of Dionysus. As was noted in connection with primitive religions, this was simply one of the common festivals met with all over the world wherein primitive man celebrated the end of winter and the budding of new life in tree and turf and plant. Just how the idea of a god of spring grew out of these rites is not clear. Nor are the later steps understood by which the spring festival in honor of a god grew

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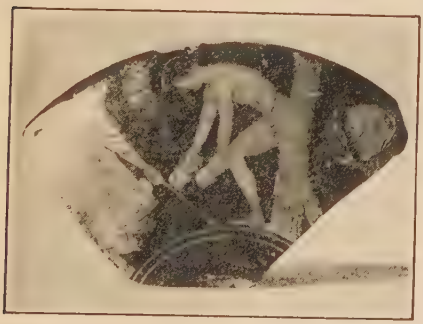

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Courtesy of the Metropolitan Museum of Art.

GREEK ATHLETICS.

1. A combination of wrestling and boxing. 2. A jumper and a spear-thrower. 3. Wrestlers. 4. A jumper holding the halteres, or jumping weight. 5. A discus-thrower.

into a stately drama telling the tragic tale of Greek heroes. Religious ritual does not inevitably turn into great art or any art. Our North American Indians still dance their rain dances and other dances corresponding to these ancient fes-

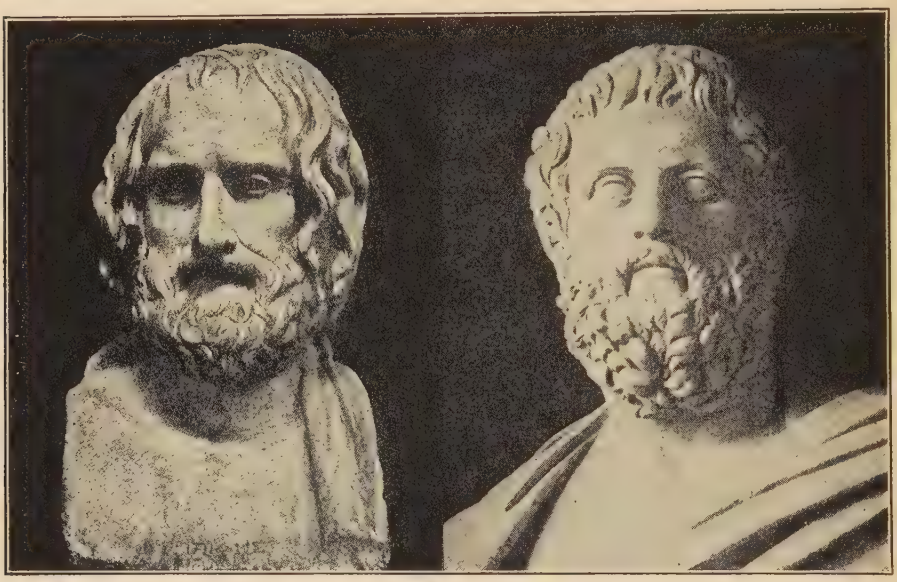
Courtesy of the Boston Museum of Fine Arts.

DIONYSUS, ON AN ASS, ATTENDED BY THREE SATYRS AND TWO MÆNADS.
From a Grecian kylix.

tivals of Dionysus. They have held them true to their original purpose, and beautiful and impressive as the dances often are, they are religious before they are art. The development of Greek drama from Greek ritual was an extraordinary flight of genius, and little more can be said in explanation.

Moderns are so accustomed to thinking of the theatre as designed to give pleasure that it is hard for one to realize the religious atmosphere which the Greek tragedies retained

about them. The nearest parallel lies in the miracle and mystery plays of the Middle Ages. The Greek plays came as part of the spring feast of Dionysus, and while that feast included



EURIPIDES. SOPHOCLES.

revels, it was none the less worship, and the Athenians attended in a spirit of worship.

There were three great names in Greek tragedy—Æschylus, Sophocles, and Euripides; in comedy Aristophanes stood on the same level. The four must be ranked among the greatest dramatists of all literature. They followed one another about a generation apart in the order named, and all their work fell within the fifth century.

The first, and in some respects the greatest, Æschylus (525–456 B. C.), fought at Salamis, and one of his most

popular plays, the "Persæ," told the story of that great sea-fight in language of unforgetable splendor. He also fought at Marathon, and it is a striking fact that when he came to write his own epitaph, he made no mention of his famous tragedies, and recorded only his "good soldierhood" at Marathon. There is good reason to believe that he was the great innovator who took the crude material of Dionysiac ritual, somewhat improved by earlier poets, and made of it a great art form. The verse of Sophocles (495–406 B. C.) is smoother, his plots better planned, his was a more classical mind, paying that high regard to form which often follows such a great burst of imagination and invention as marked the work of Æschylus. In sharp contrast stood Euripides (480–406 B. C.), a great poet, a solitary rebel continually at war with his fellow men. He wrote his plays in a cave by the sea at Salamis. He died in Macedonia, driven out of Athens by sheer unpopularity. Æschylus was the child of a heroic battle for freedom; Euripides lived in the shadow of civil war—the long struggle with Sparta, which was to exhaust both states. The temper of Athens was changing swiftly from 450 to 400 B. C. Doubts were beginning to cloud faith in the old gods and heroes.

Having sat through three tragedies of a morning in the Dionysiac festival, the Athenians wanted comedy in the afternoon, and they had it. There are few modern tragedies as lofty as the works of Æschylus and there are few modern comedies as broad as those of Aristophanes (*c.* 448–385

B. C.). Yet satire was the essence of every play. The "Wasps" made fun of the Athenian love for sitting on juries; the "Frogs" parodied the famous writers of tragedies; the "Birds," his greatest work, satirized all society. A sense of humor that held few things too sacred to be tested by it was the first possession of an Athenian.

Homer came out of the Eastern Greeks, Sappho, the first and perhaps the greatest of women poets, as well; literature first developed among those Ionians of Asia Minor and its islands who probably represented the purest breed of Ægeans driven thither by the invading northmen. The same was true in philosophy. A group of Ionian wise men were the pioneers whose thought is to be regarded as a forerunner of both philosophy and science. One of them was Anaximander of Miletus, who, in the sixth century B. C., had a glimpse of evolution and the Darwinian theory of natural selection. Thales preceded him; Pythagoras and Heraclitus came soon after, both founders of schools of thought that influenced minds for generations. One of the greatest was Democritus, who conceived the atom four centuries B. C. Many of their ideas, especially on those subjects as to which modern science has brought accurate knowledge, seem to-day childish. Yet the importance of this group of thinkers in the history of the human mind is great, for they were the first human beings to wonder about the universe, observe its doings, and attempt to understand how they came to pass.

The development of science has been a long story. The

arts reached their perfection early. As between philosophy and science, the former progressed more rapidly for the reason that it demanded a smaller basis of detailed observation upon which to proceed; it is far more a matter of speculation. In modern times a sharp distinction is made between philosophy and science. By science, in common usage, is meant the natural sciences, astronomy, chemistry, physics, etc., which attempt to describe the universe in detail by stating its activities in general rules or laws. Philosophy is concerned with the general theory of the universe. It aims to take the learning of all the sciences and build thereof a unified structure. It seeks to answer questions as to the nature and origin of the universe and whether one can really know anything. Many of these questions are the same questions for which religion offers answers; but whereas acceptance of these religious answers depends largely upon faith, the aim of philosophy is to find answers based upon logic and reason alone, exactly as in the sciences.

The Ionian sages had little to build on. The aims of the wise men of Egypt and Chaldea were practical—the building of a pyramid by rule of thumb, or the foretelling of the future by the stars. They had no curiosity about the why and wherefore of the universe, or, if they had, the rigid bonds of their religion and customs prevented their minds from freely speculating about such questions. There was no philosophy whatever before the Ionian Greeks. There was elementary arithmetic in Egypt, also one or two inaccurate rules

for calculating measurements of pyramids. There was no theory whatever back of these beginnings of mathematics. The Babylonians observed the stars carefully in order to make astrological calculations. But they attempted no explanation of such events as they observed—eclipses, for example—and lacking scientific knowledge to construct an accurate calendar, their astronomical records were of slight value. The Greeks took from them the knowledge that celestial events occurred in cycles and little more.

Greek art was built on a rich background of Ægean and Egyptian work. Greek philosophy and science had everything to create. The Greeks inherited as intellectual equipment an alphabet and a set of numbers. These were an inestimable advantage. How great a task the invention of an alphabet was, the history of Egypt shows. It was absolutely essential to further progress, and the Greeks began with this equipment ready to hand. In minimizing the slight rudiments of science inheritd by the Greeks, one must not overlook this other priceless gift.

Throughout the later years of Athens there was trudging about her streets one of the most original men who ever lived. His name was Socrates, and he was the first great questioner (469?–399 B. C.). He had a short, flat nose and a stocky body, wore shabby clothes and went barefoot. Also he was the son of a stone-mason. Yet such was the charm of his talk, of his keen questions and limpid mind, that the most distinguished citizens made him welcome, and a host of young men looked up to him as master.

ARISTOTLE. PLATO. SOCRATES.

His death was one of many disgraces that marked the government of Athens by the generations that succeeded Pericles. These years were still in the Golden Age so far as the work of the Greek mind was concerned. In every matter of government it was in an era of blundering and fickleness and weak vindictiveness. Probably never has a democratic government been operated by a citizenry as generally intelligent as that of Athens at this time; probably never has there been an equal record of misgovernment. A portion of the blame can be placed on the machinery of Athenian government; a direct democracy in which every decision must be made directly by thousands of citizens assembled in a meeting presents an almost hopeless problem. But this failure to develop better political machinery was a failure of Athenian ability. Political sense was the weakest spot in the Greek mind.

There is no need to trace the course of the three ill-fated Peloponnesian wars (459–404 B. C.) that ended the power of Athens for all time. The Athenian democracy blundered repeatedly in directing its campaigns. In its desperation it became cruel and vindictive. Some of its mistakes were due to the leadership of a handsome young Athenian, Alcibiades (*c.* 450–404 B. C.), who had ample brains but no honesty. When his city turned against him, he promptly went over to the enemy and aided the Spartans to conquer and destroy the Athenian army that was besieging Syracuse.

It was this beaten and humiliated Athens which put Socrates to death in 399 B. C. He was in his seventieth year,

and it must have seemed a little ridiculous to kill an old man for preaching what he had preached all his life. The prosecution was brought by honest enough conservatives, who felt that Socrates had been in some way responsible for the demoralization of their city. He took his trial with calmness, refused any compromise, and faced death without a tremor. He was perfectly willing to die in what he felt to be the cause of truth. The whole story of his end is in the writings of Plato, and there are few nobler pictures in history than that of this rugged old fighter laying down his life amid his grieving friends, himself calm and resolute and glad.

Plato (427–347 B. C.) was twenty-eight years old when Socrates died. The death was the great tragedy of his life and he never escaped from its shadow. He wrote five works about his old master, defending him, praising him, giving his ideas in the form of supposed conversations with him, describing his last hours. His favorite form of writing was the dialogue, like the speech of a play, and it is the dialogues of Plato that rank his name with the greatest of all prose-writers. His ideal of government was the rule of a young and benevolent tyrant with a wise philosopher at his elbow. This view he held to despite the fact that his efforts to be such an aid to the tyrant of Syracuse were futile and nearly cost him his life. Plato's whole life was a failure in so far as he essayed to hitch his ideas to deeds. He was essentially a poet, a dreamer, though his exquisitely clear brain permitted none of the vagueness of most dreams.

Plato died the greatest intellectual hero of his age, worshipped by all Hellas. A myth speedily spread after his death declaring him to be the son of Apollo. The force of his philosophy was felt for centuries, profoundly influenced the development of the Christian Church, and is still potent in modern times. He has been accurately termed "a well-spring of European thought." His first interest was in morals and his central thesis identified the true with the good. It is impossible to summarize his many far-flung theories or even define his point of view, for he expressed himself imaginatively, creatively, more as a poet than a philosopher, and his philosophy has meant different things to different generations.

From the historian's point of view, the most important result of Platonism was that it inspired a school of mystical philosophy and religion, called Neo-Platonism, for which Plato's views held no logical warrant. The case is a good illustration of how men can be influenced by the emotional appeal of a philosophy without accepting its rational content. A considerable expression of the Christian faith was the product of this influence.

Two opposing outlooks of the human mind are involved. One turns toward the material world and tends to explain the whole universe, mind included, in terms of matter. The other is more concerned in non-material things, and tends to see eternal verities, whether God or the order of the universe, either as the only reality or, at any rate, as the basic reality

of which material things are the expression. No exact dividing line can be drawn. A wide range of theory is possible from each point of view. Materialism is the common name for the first and it might seem that idealism would be an accurate term for the second. But modern philosophers use idealism in a limited sense to designate an answer to a preliminary and quite different question, not as to the basic reality of the universe but as to what man can know. The theory that man can know only what is in mind—finite or infinite—is called idealism. The theory that he can be sure of the existence of the external world is called realism.* Of course, the idealist, in this technical sense, necessarily takes the non-materialistic view of the world—his theory of knowledge concedes the existence of only mind-stuff. But the realist, pursuing his study of the external world, can take either the materialistic view or the non-materialistic.

Now Plato was a realist in this sense, for he assumed the existence of an external world which man could know. But he was by every instinct of his nature not a materialist, and it was this outlook which made easy the turn toward mysticism and, in later minds, developed from his philosophy a highly emotional religion. Plato conceived a world beyond the reach of the senses, an unchangeable world of essential entities like justice, triangle, and man. He used the word

*In the Middle Ages, by a confusing reversal of phraseology, realism was used by the scholastics to designate a particular type of non-materialistic philosophy. Opposed to it was nominalism, materialistic in tendency. The former became the orthodox Christian philosophy.

"ideas" for these elements of the non-material world and therefrom has flowed much confusion, for he meant nothing as fleeting and dependent upon man as a thought but rather the enduring and fundamental order of the universe which man could discover but in no sense create. "Universals" is a safer and more accurate name for the Platonic "ideas."

This beautiful and logical conception of a world beyond the senses fitted perfectly with the mystic's rejection of earthly things as vanity and the pursuit of an ecstatic union with God. Neo-Platonism developed in Alexandria from the third century onward and it drew material from many sources, partly Eastern. Plotinus (204?–270?) was its greatest mind but Plato was its prophet. The faith represented the twilight of Greek philosophy and as a religion it was overwhelmed by Christianity. Its historical importance rests in the fact that Christian mysticism, with its accompanying asceticism, derived largely from this emotional descendant of Athenian wisdom.

By one of the accidents which sometimes turn the course of history neither Socrates nor Plato but Aristotle (384–322 B. C.), Plato's disciple, passed on Greek wisdom to the Middle Ages of Europe. His writings happened to be the ones that were first discovered after the long night of the Dark Ages that intervened. They thus had profound influence upon the course of mediæval thought. Aristotle possessed an encyclopædic mind. He was a student of philosophy, but he was more keenly interested in observing the facts

of plant life and every other part of the universe, precisely like a modern scientist. He lacked the means, such as the microscope, for accurate observation. Also, the sciences were too young to possess a large body of observed facts. But within these limitations he possessed a truly scientific spirit and laid the groundwork for many of the sciences. He wrote voluminously and upon every conceivable subject, from art and rhetoric to astronomy and economics. He accepted the Platonic "theory of ideas" in a restricted form, but his interest in the physical world gave him a totally different outlook from that of his teacher. Hence came the remark of Coleridge that every one is born into the world either a Platonist or an Aristotelian. Translated into current equivalents, it might be said that every man is born either a poet or a scientist.

Two other later schools of Greek philosophy had an enduring effect upon the beliefs of men, the Epicurean and the Stoic. Both dealt with conduct as well as metaphysics and both have influenced ethical standards to this day. Epicurus (342–270 B. C.) viewed pleasure as the one end of life; but the pleasure which he conceived was to be gained by living wisely, nobly, and righteously. This policy, which for its founder was a grave and prudent avoidance of pain, became in some later followers, and stands to-day in the general mind, a headlong pursuit of sensuous pleasure. Yet it could inspire the great epic philosopher of Rome, Lucretius; and much of the recent attitude toward life, including the return

to nature that Rousseau preached, is related to the Epicurean point of view. The Stoic philosophy was founded by Zeno at about the same time that Epicurus gathered his disciples. He was a Phœnician and his ideas centred in a rational morality, in sharp contrast with the lofty beauties of Platonism or the frank unmorality of Epicureanism. It was the sternest development of Stoicism which later appealed to the Roman character. The Eastern earnestness of the philosophy fitted well with the simplicity, the devotion to duty, the calm endurance, of the Roman at his best.

The active exploring minds of the Greeks thrust in every direction. The first historian was Herodotus (*c.* 484–425 B. C.), a Greek born in Asia Minor in the time of Pericles. He travelled afar, to Egypt and the East, among the Greek isles and westward to Italy, collecting facts, and gave to Athens a history of the world, full of valuable records as well as myths and plain gossip, and still delightful reading. A generation later came Thucydides, the first historian in the modern sense. He discarded the myths and explanations of the past and sought causes in the actions of men instead of in the will of the gods. The founder of scientific medicine was Hippocrates, whose name is preserved to-day in the oath of professional secrecy which every physician takes. Oratory naturally reached a high level in the democracy of Athens, culminating in the classic simplicty of Demosthenes (*c.* 384–322 B. C.). This much-debated figure has been praised as an example of devoted patriotism and damned as a demagogue.

From a photograph by Anderson.

DEMOSTHENES.

From a statue in the Vatican at Rome.

In the heat of political combat Demosthenes was not always accurate in his facts or fair to his opponents or statesmanlike in his proposals. On the other hand, he uttered and inspired a noble and unselfish patriotism.

These final years of Greece held many years of outward glory and conquest. In Macedonia to the northeast had come to power a newer breed of Greeks, of ruder northern stock but little touched by the civilizing influences of the south. They were great horsemen and great fighters; in their armies the horse for the first time rode upon a European battle-field. The Macedonians can

be thought of as descendants of the original Indo-European invaders, horsemen of the north but slightly mingled with the older races of the soil. They were still barbarians a century after Pericles.

King Philip of Macedonia admired the culture of Greece and absorbed much of it. He procured Aristotle as a tutor for his son, Alexander, and the latter grew up with an intense love of Homer and everything Hellenic. Yet neither really comprehended the heart of the Greek spirit. That intense love of freedom, of independent action, that kept Hellas a thing of the spirit rather than of external forms, meant nothing to King Philip, who saw only the weakness of its disunity and nothing of its service to imagination and the growth of the mind. He conquered most of the Greek states and planned to unite all Hellas in one empire. He was stabbed to death by conspirators, and his son Alexander, succeeding to his empire, marched out upon the most extraordinary series of conquests the world has ever seen.

Alexander (356–323 B. C.) was twenty years old when he became ruler. He died at the age of thirty-three, having reigned thirteen years. In that time he subdued all Greece, routed the Persian armies in Asia Minor, freeing the eastern Greeks, conquered Phœnicia, conquered Egypt, pursued the Persian eastward, crushing their forces near the ruins of Nineveh, and thereafter, by swift and amazing thrusts, brought under his sway all the peoples of the Orient between the Euphrates and the Tigris on the west and the Himalayan

mountains and the Indus River on the east. The empire which those eastern Indo-Europeans, the Persians, had built by generations of conquest, this Western Indo-European seized by boldness in a few years. For the first time in history a European ruled in the heart of Asia.

Alexander the Great was a mixture of great virtues and great vices. He wrought alike much good and much evil. A brave fighter and a great general, he was by turns generous and loyal, cruel and faithless. After his years in the East he became more and more the oriental despot, to be approached in abject reverence, even to be worshipped as a god. In organizing Hellas into a vast empire, Alexander unwittingly killed her soul.

But he was keenly appreciative of the great heritage of Greece, and, even while himself sinking deeper and deeper into oriental luxury, labored to spread the civilization in whose name he conquered. He took Greek scientists with him into Asia, and through them sent back to Athens hundreds of specimens of plants and animals for his old tutor, Aristotle. He founded Greek cities bearing his name even on the frontiers of India. From these centres Greek art spread across Asia, to inspire the art of India and to influence the artists of China and Japan. Attic Greek became the language of cultivated men throughout the empire. Greatest of all, the emperor founded in Egypt at the mouth of the Nile the city of Alexandria, to become the repository of all learning and to remain for 300 years the intellectual centre of the ancient world.

THE DEATH OF ALEXANDER.

From a painting by Carl von Piloty.

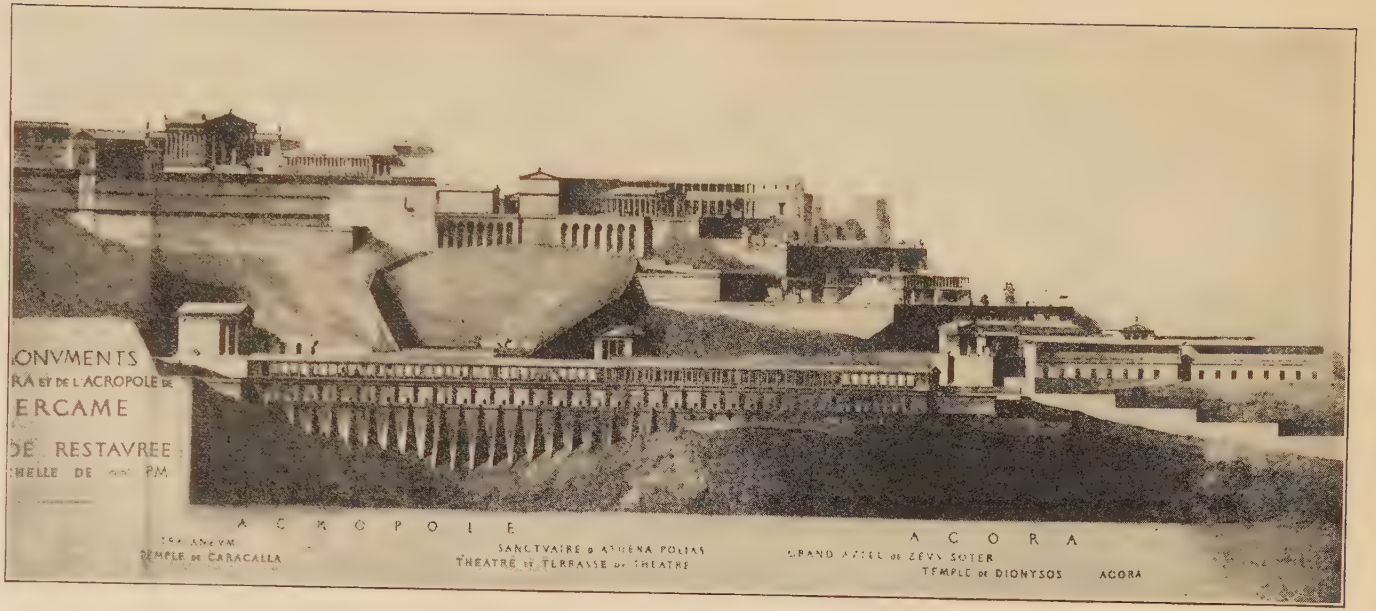
It would be difficult to exaggerate the importance of this Hellenization of the entire civilized world in the last centuries before Christ. Historians often speak of Christianity as an Eastern religion, and so it was in that it originated among an Eastern people. But Greek civilization had penetrated far and wide in Asia Minor before the birth of Christ, and the new religion, spreading westward, developed in an atmosphere profoundly Hellenistic.

Some modern historians, impressed by the selfishness and cruelty of Alexander, have sought to belittle him. The general view still upholds the essentials of the myth that has grown around his name. Bold imagination, supreme courage, a far-reaching effect upon the course of human development, seem to justify the title Great. The vicious side of his nature one may perhaps view as inseparable from such unrestrained egotism. No world-conqueror has ever conquered himself.

Alexander died suddenly in the full flight of his triumphs, of an illness following a drunken debauch. A vast plan of conquest crashed with him. He proposed to turn westward, launch a fleet of a thousand battle-ships, construct a great highway along the northern coast of Africa from Egypt to the Pillars of Hercules, and bring all the peoples of the western Mediterranean under his sway. It was a magnificent if ruthless conception, literally a world-empire. This dream of human unity lived on in men's minds to stir alike conquerors and thinkers, as the vaulting success of Alexander has stirred ambitions in plain men down to modern times.

The emperor had married a Persian princess, Roxana, and a son was born shortly after his death. But no man save Alexander could hold together the vast artificial structure which he had assembled. It fell quickly into three natural divisions, of Europe, Asia, and Africa. Three of Alexander's generals and their descendants ruled them. Seleucus gave his name to the Seleucid empire in Asia, Ptolemy to the Ptolemaic empire in Egypt. The Macedonian empire is memorable chiefly for the fact that its armies met and turned back a new invasion of barbarians from the north, that thrust of the restless Celts or Gauls which reached and made a permanent settlement in Asia Minor. The loosely held empire of the Seleucids inevitably tended to forget its Hellenism and lapse into orientalism. One brilliant exception was the independent kingdom of Pergamum in northwestern Asia Minor. An Eastern Athens grew up here, crowned by a magnificent acropolis rich in sculpture and housing a library rivalling even the marvellous library at Alexandria. There were other centres of Hellenism that remained in Asia Minor to keep the Hellenic tradition alive for centuries after Alexander was dead and forgotten.

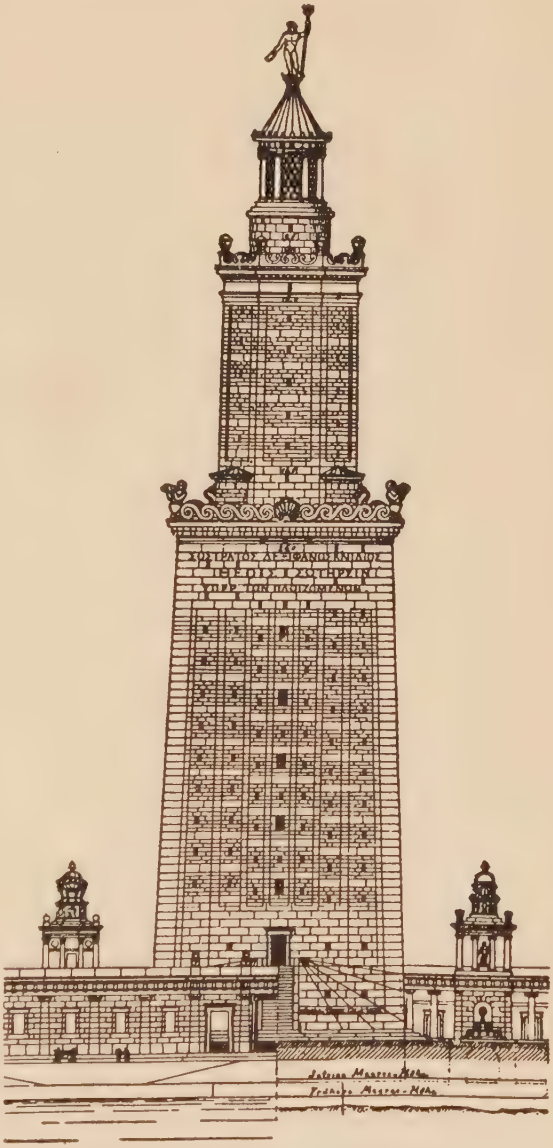
It was the Ptolemies in Egypt, and in particular the library and learning of Alexandria, that carried forward the main thrust of Greek culture. Here in this cosmopolitan centre the three great civilizations of the ancient world, representing three races and three continents, the Semitic, the Egyptian, and the Greek, met and fused. The Ptolemies did



THE ACROPOLIS AT PERGAMUM.

From a reconstruction by Pontremole.

not attempt to alter the settled government of Egypt. In every outward form of custom and speech this ancient people went their way unchanged. A Macedonian Ptolemy succeeded to the absolute despotism of the Egyptian pharaoh with all the historic machinery for collecting taxes from every dweller in a mud hut on the Nile. Modern Alexandria stands on the site of the original city, concealing all the ancient ruins. A great lighthouse, 370 feet high, looking like a New York skyscraper, rose from the island of Pharos that protected the city's harbor. It was descended from the ancient temple tower of Babylon and,



THE LIGHTHOUSE AT ALEXANDRIA.
From a reconstruction by Thiersch.

while constructed by Greek architects, showed plainly the oriental influence in its style. Great fleets of war-ships and cargo vessels lay at anchor. A new magnificence rose beyond in the royal parks, the palaces, and the Royal Museum. All that has been swept away, and history remembers as of importance only the great library with its manuscripts and scholars, carrying forward into the Christian era the intellectual progress of the Old World.

This was 1,500 years and more before the invention of printing, and the Alexandrian library held not books but manuscripts written on long rolls of papyrus. Those were clumsy by comparison with the modern conveniences of a scholar, but they served. Texts of the classics were carefully edited, and Alexandrian editions became the standard of the world—most modern editions are founded on them.* There were over half a million rolls in the library; their catalogue comprised 120 sections. Dictionaries and the first Greek grammar appeared.

Science was the leading interest of Alexandrian minds. An eager search for new facts, new truths, and new inventions was the spirit of these last centuries B. C. Euclid is one of the great names of this era. Archimedes of Syracuse was another great mathematician and a physicist as well. Aristarchus of Samos demonstrated to his own satisfaction that the earth and planets moved around the sun; but this epoch-

*The library itself was destroyed by a mob during Cæsar's occupation of the city in 47 B. C. Not Alexandrian manuscripts but texts copied from them furnish modern sources.

making discovery was not accepted, and mankind went on believing that the earth was the centre of the solar system for another 1,500 years, till the time of Copernicus. The age was full of extraordinary inventions, automatic door-openers and sprinklers, endless chains for ammunition-hoists, even an automatic theatre. Running water was piped into houses, with many of the conveniences of modern plumbing; and the good old times were mourned much as to-day. The one Greek poet of this age whose work ranks among the classics is Theocritus of Sicily, who wrote idyls about rustic life for the highly civilized cosmopolitans of Alexandria.

Any one considering the intellectual progress of the time must have looked forward to greater and greater discoveries in the near future. In all the sciences men were on the brink of new and marvellous wisdom. It was one of the most exciting and hopeful of eras. Yet nothing came of it. The intellectual growth of the Western world ceased under the rule of Rome and was not revived till the Renaissance and the rise of modern science. What the wise men of Alexandria almost knew in the first century before Christ remained completely hidden for nearly 2,000 years. It is the most extraordinary halt in human progress that is known. One cannot pretend to explain it, but one can at least trace the circumstances that surround it.

1. THE STREAM OF HISTORY

2. OUR FRAGMENT OF THE SUN

3. THE EVER CHANGING EARTH

4. THE MYSTERY OF LIFE

5. FROM AMOEBA TO MAN

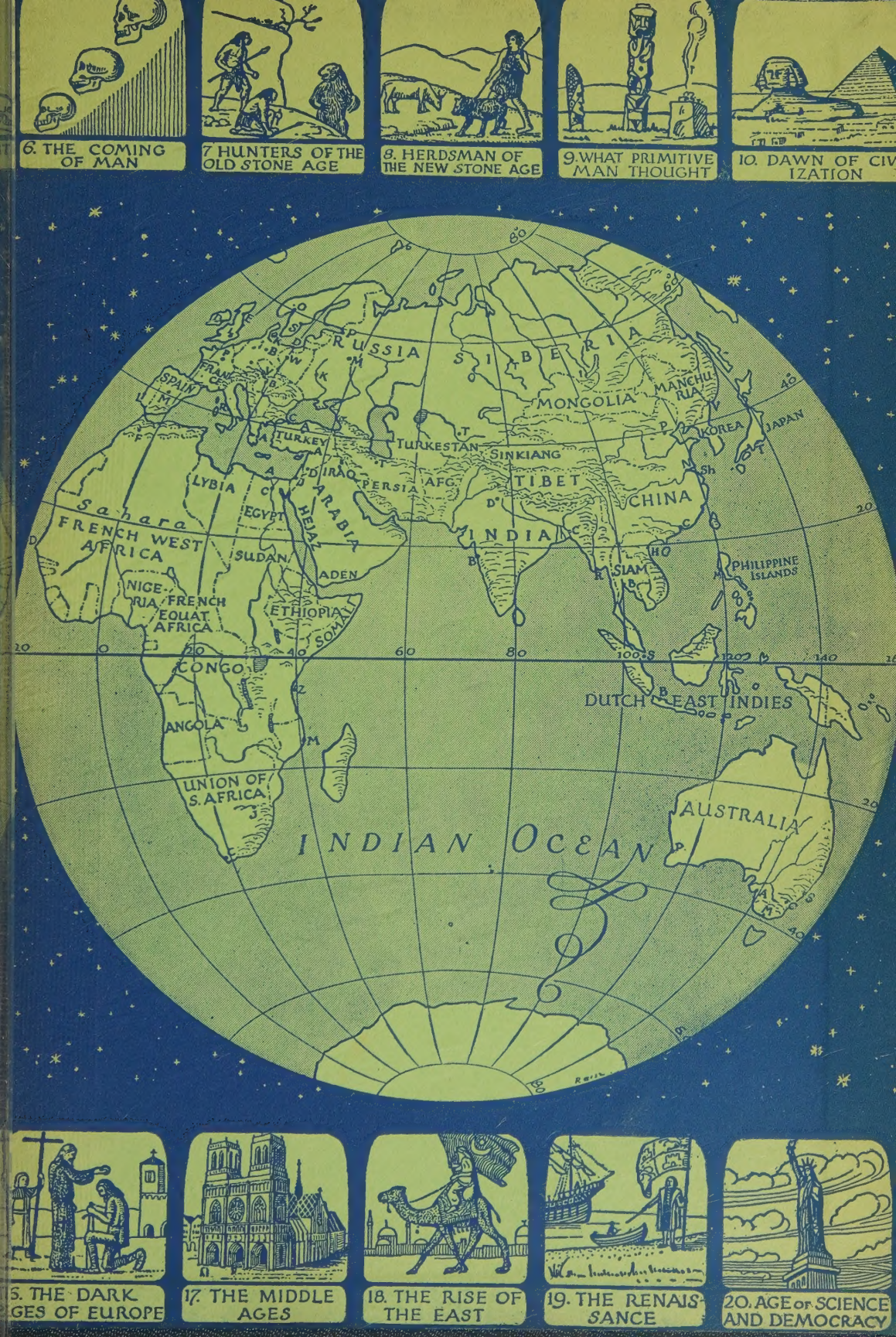
11 CIVILIZATION OF THE FAR EAST

12 THE COMING OF THE NORTH

13. CIVILIZATION BEFORE GREECE

14. THE STORY OF GREECE

15 ROME


6. THE COMING OF MAN
7 HUNTERS OF THE OLD STONE AGE
8. HERDSMAN OF THE NEW STONE AGE
9. WHAT PRIMITIVE MAN THOUGHT
10. DAWN OF CIV IZATION
RUSSIA
SIBERIA
MONGOLIA
MANCHU RIA
KOREA
JAPAN
SPAIN
TURKEY
TURKESTAN
SINKIANG
TIBET
CHINA
LYBIA
EGYPT
IRAQ
PERSIA
AFG.
ARABIA
HEJAZ
INDIA
Sahara
FRENCH WEST AFRICA
SUDAN
ADEN
NIGE- RIA
FRENCH EQUAT. AFRICA
ETHIOPIA
SOMALI
SIAM
PHILIPPINE ISLANDS
CONGO
ANGOLA
DUTCH EAST INDIES
UNION OF S. AFRICA
AUSTRALIA
INDIAN OCEAN
5. THE DARK GES OF EUROPE
17. THE MIDDLE AGES
18. THE RISE OF THE EAST
19. THE RENAIS- SANCE
20. AGE OF SCIENCE AND DEMOCRACY